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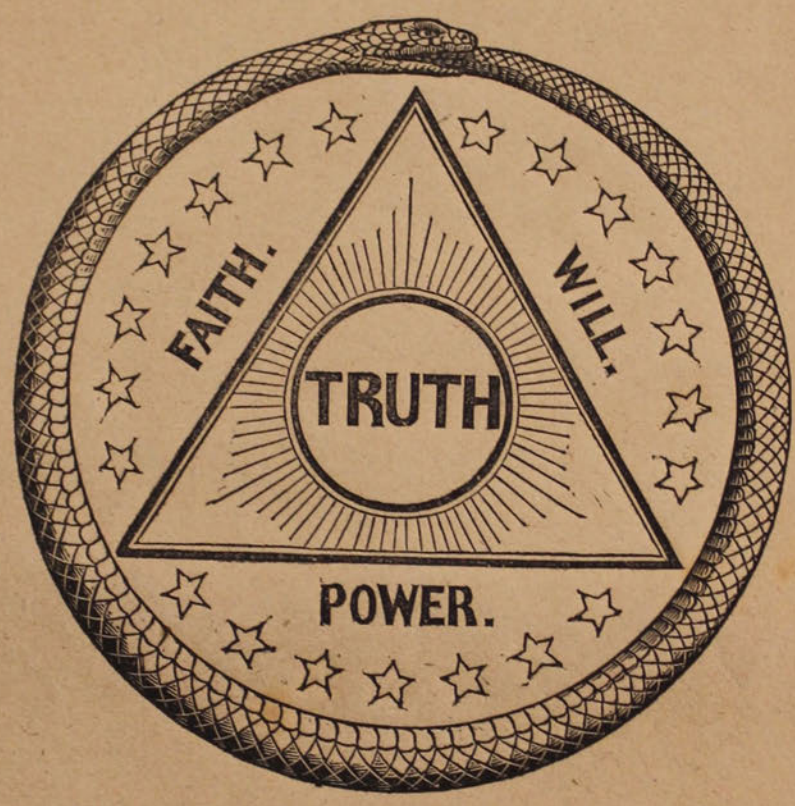
MESMERIC MAGAZINE;

OR,

JOURNAL OF ANIMAL MAGNETISM;

By R. H. COLLYER, M. D.

MEMBER OF THE MASSACHUSETTS MEDICAL SOCIETY, ETC., ETC.



Two worlds are ours ; 'tis only sin,
 Forbids us to descry,
 The mystic Heaven and Earth, within
 Plain as the sea and sky.

KERLE.

The divination which springeth from the internal nature of the soul, is that which we now speak of, which hath been made to be of two sorts,—PRIMITIVE, and by influxion. Primitive is founded upon the supposition, *that the mind when it is withdrawn and collected into itself, and not diffused into the organs of the body, hath some extent and latitude of foreknowledge, which appeareth most in sleep, in ecstasy, and near death, and more rarely in waking apprehensions; and is induced and furthered by those abstinences and observances, which make the mind most to consist in itself.*

BACON.

ARMED FORCES MEDICAL LIBRARY
 WASHINGTON, D. C.

VOL. I.

JULY.

NO. I.

PUBLISHED BY SAXTON AND PIERCE, 133 1-2 WASHINGTON ST.

AND BY ROBERT CARTER, 27 SCHOOL STREET, BOSTON.

1842.

Two sheets—Periodical.

MESMERIC MAGAZINE.

JULY, 1842.

INTRODUCTION.

IN offering to the public a periodical of so novel and peculiar a character as the Mesmeric Magazine, it is but proper that we should accompany it with some explanation of our views and purposes.

To render this explanation, and indeed our whole work, perfectly intelligible, it will be necessary to define certain terms which we shall have occasion to use very frequently.

The remarkable power which many human beings possess, of producing in others a peculiar kind of sleep, or rather trance, by an exertion of the WILL, accompanied in some cases by a slight physical movement, was by Mesmer, who first publicly and distinctly promulgated its existence, termed ANIMAL MAGNETISM. To this name, however, there are several serious objections. It is clumsy, and does not admit of convenient derivatives: the word Magnetism, assumes at the outset, that the power, or rather its agent, is similar to that which forms the subject of the science of Terrestrial Magnetism, which though probable, it is by no means desirable at present, to consider as certain: moreover, many unfortunate circumstances, some of them of very remote date, have rendered the name of ANIMAL MAGNETISM, obnoxious and detestable to the last degree.

VOL. I. — NO. I.

The term which in common with many others, we have thought best to adopt, is MESMERISM. This is perfectly distinctive and significant, and does not pledge us to any particular theory. The derivatives from it are convenient and agreeable. Two of them only need be here defined — MESMERISER, signifying the person who possesses and employs the power of Mesmerism, and MESMERISEE, the person who is the subject of that power.

It is to Mesmerism, then, that we intend to devote the pages of this magazine. We shall narrate its origin, its progress, and its present condition as fully and as interestingly as our abilities will permit. We shall describe in the clearest manner, its nature, and the phenomena that attend its exercise, and also the best modes of mesmerising, or producing those phenomena, and shall also furnish very ample directions and instructions, for the use and guidance of those who possess and are desirous of developing the mesmeric faculty.

We shall relate the most curious and accurate details, of a vast number of highly interesting cases of the mesmeric condition, chiefly from our own observation, but also from the results of the experience of others, communicated to us for the purpose of publication.

But it is to the truly amazing phenomena exhibited in that exalted and mysterious mesmeric condition, commonly denominated CLAIRVOYANCE, that we look as to the highest and most permanent source of interest.

We have frequently conducted mesmerisees when in this state, to the moon, and to several of the planets, and have obtained from them vivid and entertaining descriptions of the scenery, cities, inhabitants, and general state of things in those heavenly bodies. The relation of these experiments will form a prominent feature in the Mesmeric Magazine; they will be given with the strictest accuracy, though of course we will not profess to vouch for the truthfulness of the descriptions or visions of the clairvoyant.

The narratives of these excursions will be occasionally illustrated by engravings from drawings of scenes and objects in the moon and planets, made by clairvoyants when in the mesmeric condition: for it is one of the most remarkable phenomena attending that state, that many mesmerisees are capable of drawing skilfully and correctly, even though in the natural condition they have not the slightest notion of the art.

But more than this has mesmerism enabled us to do. By its influence we have been permitted to draw aside, though with reverent hands, the veil that separates the natural from the spiritual world. Our mesmerisees have repeatedly conversed with departed spirits, and have from them received communications of a kind that has tested and proved to us beyond doubt, the reality and truth of the intercourse. Examples of these communions, and descriptions of the spiritual world, taken from the lips of clairvoyants, will be frequently given to our readers.

We shall also treat largely of the application of mesmerism to the cure of diseases. We shall give explicit instructions for its use in every kind of sickness where its aid can be at all effectual. Accounts of numerous clairvoyant investigations into the state and functions of the human body will be carefully related.

Such are the facts, and such are the sub-

jects that we offer to the public through these pages. We have obtained them only by long, arduous, and careful investigation. And what we have thus obtained — what we have seen, and heard, and felt, nothing shall prevent us from publishing, so that all who list may read. We truckle to no opinion — we care for no prejudice — but holding ourselves accountable only to God and to the Laws, we dare and *will* speak what we know to be the truth, ay, and the *whole* truth.

In conclusion, we earnestly and solemnly entreat a patient and impartial hearing. We are about to publish in all candor and sobriety, the results of much experience and observation of a subject, than which, religion excepted, none more important or interesting was ever offered to the consideration of mankind. Yet it is one whose very name is, in the mouths of millions, a reproach and a by-word — it is one whose advocates must expect to encounter all the prejudice and hostility, that half a century of abuse and opposition has naturally enough excited. But we care not, and we fear not. We found mesmerism four years ago, depressed in this country even beneath contempt. We investigated it and against our inclination, became convinced of its truth and reality. From that moment we have been its firm, unflinching advocate, and our efforts in its behalf have succeeded beyond our most sanguine expectations. In the city of Boston alone, the believers in mesmerism are numbered by thousands, and they are found amongst the most respectable and intelligent citizens. In other parts of New England, where we have lectured, the number of those who believe and are interested, is proportionally great. It was for them this magazine was established, and to them it is addressed. We are assured of their support and coöperation — and confiding in the justice of our cause — and in the purity of our motives and intentions, we commence our task — resolved

“To bear thro’ height or depth of nature’s bounds,
and see and tell
Of things invisible to mortal sight.”

HISTORY OF MESMERISM.

PART FIRST.

THOUGH the existence of Mesmerism was first publicly promulgated in the latter part of the eighteenth century, there are traces of its knowledge and practice in various countries and ages, and even in remote antiquity.

The earliest and most unequivocal vestiges of it are found, as might have been expected, among the Egyptians, that wise and mysterious people, of whose mighty lore the fragments that have floated down to us upon the stream of time, excite our admiration by their grandeur, and our regret by their incompleteness and obscurity. The priestly castes in whom centered all the learning of the nation, were particularly addicted to abstract and lofty studies: they perpetually conversed with the invisible world, and laid claim to the faculty of revealing things hidden, and of displaying wonders that apparently exceeded human power to produce. They paid also great attention, as we learn from Herodotus, to the art of healing, in which they attained remarkable skill, chiefly in consequence of the rule which they rigidly maintained, of appropriating to each part of the human body, a distinct class of physicians, who were permitted to treat only the disorders which affected the particular organs to which they were devoted. It is not therefore astonishing, that in the prosecution of their medical researches, they should have discovered so powerful a curative agent as mesmerism, nor that they should have carried their practice of it almost to perfection.

In the noble architectural monuments that line the banks of the Nile, and especially in those vast sepulchres wherein are depicted all the avocations, and indeed almost all the acts of ancient Egyptian life, many vivid and accurate representations have been discovered of the process of mesmerising, exceeding in variety those practised at this day, even in countries where the art has been longest and most extensively cultivated. In some of the very ancient tombs in the Necropolis of Thebes, pictures are still extant, wherein the god Anubis appears in the act of mesmerising a sick man: one hand of the deity, who is assisted in the operation by another personage, is placed upon the breast of the patient, and the other is held over his head.

The celebrated priestly race of Chaldea, whose learning first measured the courses of the stars, and taught to men the nature and position of the heavenly bodies, and whose

genius reared those mighty monarchies and stupendous cities, that have made the Assyrian plain the marvel and the glory of the earth, were accustomed to mesmerise, not merely for the cure of diseases, but for higher and sublimer purposes, as is evident from many significant passages in the classics; and from the same sources it appears probable, that a similar knowledge was possessed and used by the Persian Magi, and by the Indian Gymnosophists.

Among the Greeks, who, with all their brilliant genius for the arts, were but children in science compared to the elder Egyptians and Babylonians, we find but very slight traces of mesmerism: still they are sufficient to establish the fact of its existence and employment by them.

We learn from the poet Statius, that Teresias the soothsayer, who lived in the earliest ages, was accustomed to constrain the spirits of the dead to answer his inquiries, which indeed is no more than we ourselves have done during the past year, by means of mesmerism. Abaris, also, who though by birth a Scythian, dwelt in Greece, is said by Plato to have been able to cure diseases by virtue of his presence, and certain incantations which he performed over the sick.

Epimenides the Cretan, was, as Laertius relates, capable of casting forth his soul from his body, and of resuming it at pleasure, which was probably no other than a self-induced mesmeric trance such as we have repeatedly witnessed. Hermodotus, or as Plutarch names him, Hermodorus of Clazomene, is said to have possessed a similar power, and would, during these strange absences, observe what was passing in the world, and when he returned would communicate his observations.

It appears not improbable that the Pythia, or priestess of Delphi was, when delivering the oracles of Apollo, merely in a highly elevated mesmeric condition. She was placed upon a tripod, perforated with holes, which stood over a chasm in the rock, whence issued a peculiar vapor. In a short time she became agitated, and when her excitement had reached its highest pitch, uttered wild and rhapsodical discourses. There were times when her frame refused to receive the influence.

The following verses of Solon, the Athenian legislator, which have been preserved by Stobæus, can refer only to manipulations for the relief of pain and sickness:—

The smallest hurts sometimes increase and rage
More than all art of physic can assuage :
Sometimes the fury of the worst disease,
The hand, by gentle stroking, will appease.

After the subsidence of a violent pestilence that desolated Athens in the fourth century before Christ, it was observed that many of those who recovered from the sickness were totally unconscious of and insensible to external circumstances; while yet they moved, lived and had their being among scenes and with personages as real to them as the material universe was to others. These visionaries were doubtless in a mesmeric trance, and temporarily in the spiritual world: for we have ourselves met with instances in which such a state had been induced by the peculiar condition of the human system during and after illness. It is also recorded in history that a learned Persian Magus, who resided among the mountains that overlooked Zaoces, recovered from the plague with a perpetual oblivion of all outward forms, while he often had knowledge of the thoughts passing in the minds of those around him. If an unknown scroll were placed before him he would read it, though a brazen shield were interposed between him and the parchment; and if figures were drawn on the water, he at once recognised the forms, of which no visible trace remained.

In Taylor's translation of Plato mention is made of one Clearchus, who related an experiment tried in the presence of Aristotle and his disciples at the Lyceum. He declares that a man, by means of moving a wand up and down, over the body of a lad, "led the soul out of it," and left the form perfectly rigid and senseless; when he afterwards led the soul back, it told, with wonderful accuracy, all that had been said and done.

Several remarkable passages in the Latin writers, particularly in Plautus and Martial, have been adduced to prove that manipulations were used in Rome to send persons to sleep, but the verses referred to, appear to us quite as applicable to many other practices as to that of mesmerism.

Indeed, we are of opinion, that with the downfall of the Babylonian empire, and the conquest of Egypt by the barbaric Persians, the art of mesmerism shared the fate of hundreds of others, that perished in the extinction of the high civilization of Thebes, Memphis, Babylon, and Nineveh.

Yet though not regularly practised as an art, or a profession, individuals undoubtedly from time to time appeared, who were endowed with a powerful mesmeric faculty, and perhaps occasionally employed it, without themselves being aware of the nature of their influence. This is the most probable

explanation of two remarkable cures performed by the emperor Vespasian. Both Tacitus and Suetonius relate, that during his residence at Alexandria, a blind man applied to him, alleging that the emperor could restore him to sight by anointing his eyes with spittle. Yielding to the man's importunities, Vespasian did as he desired, and the man immediately recovered the use of his eyes. Another person afflicted with palsy, was at the same time cured by the imperial touch. These instances are so well authenticated, that even Hume, the most skeptical of men, is disposed to believe them.

Among the Oriental Asiatics, mesmerism seems never to have been totally forgotten, and even yet there lingers among them a faint and dubious perception of its existence and use.

The Jesuit missionaries relate that in the empire of China, mesmerism has been practised for many centuries, but they communicate no particulars of the mode or of the extent of its employment.

It is a fact, long and well known in India, that many of the fanatic devotees with whom that country abounds, are accustomed to obtain what they consider an ecstatic communion with the Deity, by fixing themselves in a particular position, and steadfastly gazing at the end of the nose. They assert that if they persevere for a considerable time in this singular practice, they will suddenly perceive a beatific light, and be favored with direct and colloquial intercourse with God, though their conversation is tacit and inaudible to any but themselves. Mesmerisees, when clairvoyant, almost invariably mention a bright light, which they perceive before their foreheads, just above the eyebrows: and a very singular discovery made in the year 1841 by a surgeon named Braid, of Manchester, England, affords convincing proof of the possibility of somnambulism being voluntarily induced, even in the manner of the Hindoo fakirs.

This man found that by making a person in a sitting posture gaze steadfastly upon an object situated at an angle of forty-five degrees above the common axis of vision, congestion of the nerves and vessels of the eye was produced, which extended to the brain and threw the subject into the mesmeric condition, so far at least that total insensibility to external impression was induced. We have repeatedly tried this experiment with perfect success, but could never cause clairvoyance in this manner, except in our habitual mesmerisees.

In Europe, however, after the overthrow of the Western Empire, we perceive but few traces of mesmerism, until the dawn of the

new civilization in the fifteenth and sixteenth centuries. Two or three remarkable cases seem nevertheless to have occurred during the dark ages, some of which fell under the observation of the learned and pious St. Augustine, who in his "City of God" mentions a man who could perspire when he wished, and also a priest who, whenever he pleased, could throw himself into a peculiar kind of trance, during which he was as insensible as a corpse.

The famous Arabian philosopher and physician, Ebn-Sina or Avicenna, who lived in the tenth and eleventh centuries, relates the case of a man who could at pleasure, by an exertion of his will, paralyze his whole frame, or throw it into what we should now term a mesmeric condition.

Jerome Cardan, of the sixteenth century, a man of genius and discrimination, and one of the first scholars of his day, states of himself that he possessed a capacity of abandoning his body in a sort of ecstasy whenever he pleased. He felt in these cases a sort of splitting of the heart, as if his soul was about to withdraw, the sensation spreading over his whole frame, like the opening of a door for the dismissal of its guest. His apprehension was that he was out of his body, and that by an energetic exertion he still retained a small hold of his corporeal figure. He also could see, when he pleased, whatever he desired to see, not through the force of imagination, but with his material organs: he saw groves, animals, and orbs, as he willed. When he was a child he saw these things as they occurred, without any previous volition or anticipation that such a thing was about to happen. But after he had arrived at years of maturity he saw them only when he desired, and such things as he desired. These images were in perpetual succession one after another.

It is, however, in the sixteenth and seventeenth centuries, that we find the existence of mesmerism first acknowledged and distinctly announced. Many writers, the most eminent of whom were Kircher, Pomponatius, Van Helmont, and Sir Kenelm Digby, assumed the existence of an universal magnetic power, by which they attempted to explain the dependence and reciprocal action of bodies, in general, upon each other, and, in particular, the phenomena of the vital organization. They also broadly and distinctly maintained the proposition that the will or imagination of man, when energetically called into action, is capable of producing certain perceptible effects upon the organism of other living beings, even at a considerable distance.

Pomponatius, a native of Mantua, and professor of Philosophy at the celebrated

university of Padua, assumes it as a fact generally acknowledged, that there are men endowed with the faculty of curing certain diseases, by means of an effluence or emanation, which the force of their imagination directs towards the patient. "When those," says he "who are endowed with this faculty, operate by employing the force of the imagination and the will, this force affects their blood and their spirits, which produce the intended effects by means of an evaporation thrown outwards." He afterwards observes, that it is by no means inconceivable, that health may be communicated to a sick person, by the force of the imagination and the will so directed; and he compares this susceptibility of health to the opposite susceptibility of the infection of disease.

In another passage, he enumerates the conditions of the exercise of this faculty, in nearly the same terms as are employed by the modern mesmerisers; and he adds, that the confidence of the patient contributes to the efficacy of the remedy. "It is necessary," says he, "that he who exercises this sort of enchantment should have great faith, a strong imagination, and a firm desire to cure the sickness. But these dispositions are not to be found equally in all men."

Henry Cornelius Agrippa, the famous astrologer, chemist, and magician, asserted that it is possible for a man to communicate his thoughts to another, even at a great distance, and appeals to his own experience, as well as to that of others, for the truth of the fact.

But there is no author of that age, — observes Colquhoun, in treating of this subject, who appears to have so fully anticipated the modern discovery of mesmerism, as Van Helmont.

He defines mesmerism, or as he styles it, magnetism, to be "that occult influence, which bodies exert over each other at a distance, whether by attraction or by impulse." The medium or vehicle of this influence, he designates by the name of the *magnale magnum*, which he seems to consider as an universal fluid pervading all nature. It is not, he continues, a corporeal substance, capable of being condensed, measured, or weighed; but an ethereal, pure vital spirit or essence, which penetrates all bodies, and acts upon the mass of the universe. With regard to the human frame, he conceives that the seat of the magnetic force is in the blood, and that it is called forth and directed by the will. Van Helmont occasionally gives to this influence the epithets of ecstatic and magical, using the latter word in its more favorable signification.

In the same treatise, the author proceeds to say that there resides in man a peculiar

energy, which enables him by the mere force of his will and imagination to act at a distance, and to impress a virtue, to exercise an influence upon a very remote object. This power, he admits, is incomprehensible; but there are other powers and agents in nature, which we are equally incapable of comprehending—such as the power of volition over the corporeal organs. The union of the soul and the body, too, and their reciprocal influence upon each other, depend upon causes which we are unable to discover.

But one of the most remarkable passages in this treatise is that in which the author explains the conditions necessary to the success of the magnetic treatment. "We have already observed," says he, "that all magical power lies dormant in man, and that it requires to be excited. This is invariably the case, if the subject upon whom we wish to operate, is not in the most favorable disposition; if his internal imagination does not abandon itself entirely to the impression which we wish to produce upon him; or if he towards whom the action is directed, possesses more energy than he who operates. But when the patient is well-disposed, or weak, he readily yields to the magnetic influence of him who operates upon him through the medium of his imagination. In order to operate powerfully, it is necessary to employ some medium; but this medium is nothing unless accompanied by the internal action." All this—at least in its essential points—is quite coincident with the modern doctrine of animal magnetism, introduced by Mesmer, and established by the numerous experiments and observations of his successors.

Van Helmont, and indeed most of the early writers on the subject of magnetism, ascribed a vast and mysterious influence to the power of energetic and concentrated volition.

The will, according to Van Helmont, is the first of powers. It was by the will of the Almighty that the universe was created; it was by volition that motion was originally impressed upon all objects; it is the will existing in man, which is the principle of all his actions. Volition belongs to all spiritual beings; it is the more active and powerful in them, in proportion as they are disengaged from matter; and the energy with which it operates without the assistance of organs, is the essential characteristic of pure spirits. He also remarks that those who exert the magnetic influence, operate more or less powerfully, according to the energy of the will; and that the effects

of their operation may be impeded by the resistance of that which is operated upon. A magnetiser will operate with much more certainty upon weak than upon robust beings; because the power of operating effectually by means of volition has its limits, and he who possesses energy of mind can easily resist it.

It is quite evident, indeed, from the whole works of Van Helmont, that he was not only perfectly well acquainted with the magnetic influence, but that he made use of it professionally, and placed great confidence in its effects. He himself, indeed, informs us, that when the plague was raging in the town of Brussels, he thought it his duty to seize the opportunity of instructing himself, and of being useful to others. He accordingly offered his services to attend the sick; neither the fatigue, nor the fear of infection, could abate his zeal, or extinguish his charity. "Perceiving," says he, "that most of the physicians deserted the sick, I devoted myself to their service, and God preserved me from the contagion. All, when they saw me, seemed to be refreshed with hope and joy; whilst I, supported by faith and confidence, persuaded myself that God would at length confer upon me the science of an adept."

There appeared in England, about the middle of the seventeenth century, three persons, who seem to have possessed considerable mesmeric power, which they employed, however, only for the cure of diseases. These were a gardener, named Levret, an Irish gentleman, Valentine Greatrakes, and a Dr. Streper. Their method of cure was altogether by manipulations, and their success was wonderful, and indeed almost incredible.

In the course of the next century, there appeared in Germany, a still more extraordinary character than either of the three who performed such wonders in England. This was John Joseph Gassner, who was born at Bratz, in Suabia, in 1727, and who became a Catholic priest. His curative powers were most amazing, especially in spasmodic and epileptic complaints, and were authenticated in the most ample and irrefragable manner, by persons of high rank and irreproachable character.

But it was reserved for one of the most remarkable men on record, to deduce and form from these scattered facts and instances, and from his own personal experience, the rudiments of that mighty and marvellous science which now bears his name, and will perpetuate his remembrance to the latest ages.

REPORT OF THE BOSTON COMMITTEE ON ANIMAL MAGNETISM,

AS EXHIBITED BY DR. R. H. COLLYER.

At a large and respectable meeting of the citizens of Boston, held at the Masonic Temple on the evening of the 22d of June, A. D. 1841, Drs. Abner Phelps, Winslow Lewis, Jr., and Francis Dana were appointed a committee to select twenty-four gentlemen of the three learned professions in this city, for the purpose of investigating the claims of *Animal Magnetism*, as exhibited by Dr. Collyer.

The following gentlemen having been requested to attend to that duty, signified their acceptance of the appointment, and subsequently met at the Temple:—

Rev. Messrs. STOWE, GANNETT, GREENWOOD, MUZZY, ADAMS, CHAPIN, NEALE, TURNBULL, and JONES; Messrs. JAMES, POWELL, WILLIAMS, DENNY, TOLMAN, PEABODY, and PLIMPTON, Esquires; Doctors STORER, LANE, MORRILL, FLINT, DANA, STRONG, INGALLS, LEWIS, and STEDMAN.

This committee associated with them several gentlemen, among whom were Doctors ADAMS and STONE, who attended some of the sittings.

Friday, 10 A. M., June 25, 1841.

The committee organized by choosing Dr. William Ingalls, Chairman, and Dr. Francis Dana, Secretary.

Dr. Collyer performed the customary manipulations upon his boy Frederick, which were followed by the usual appearances. Many attempts were made by members of the committee to arouse him—such as stretching him upon the floor, and firing two large pistols near his head—but without eliciting any symptoms of consciousness, unless it were in a spasm in the arm, (tetanus) the like of which had been occurring for more than a quarter of an hour previous, and which happened at one of the discharges.

At this time, a lad was introduced, who was suffering under the affection called chorea, or St. Vitus's dance. In answer to inquiries if any one knew him, the Rev. Mr. Stowe said he was a member of his church, and had been for several years, and was very exemplary; and, moreover, that he knew there could be no collusion between him and Dr. C. Dr. C. having performed the passes upon him for about fifteen minutes, there was a general quiet of the whole system, which before was continually writhed with involuntary twitchings and convulsions.

It is worthy of note, that while this process was going on, the first subject, still "asleep," was thrown into strong spasms, which continued during the remainder of his

sleep. The Rev. Mr. Gannett asked Dr. C. if he intended to transfer those symptoms (of chorea) from the affected lad to the first subject?—Dr. C. replied that he had no such intention, and moreover, that he was as much surprised as any one present at the circumstance. To the question put by the president, "Is the boy in an unnatural state?" Dr. Stedman replies, "He appears to be in an unnatural state. Those spasms, I think, could not be feigned."

The committee adjourned to meet again on Saturday, at 10 o'clock, A. M.

Saturday, June 26th.

The committee met pursuant to adjournment, but, without attending to any experiments, adjourned to Monday, at 10 o'clock, A. M.

Monday, June 28th.

The committee met according to adjournment. A letter from the Hon. Judge Thacher was read. Dr. C. operated first upon his own subjects, with more or less of apparent success. It was then suggested by a member, that it might be more satisfactory to the committee to have some subject not known by Dr. C., but with whom the committee were better acquainted, and that there was a gentleman present who was willing to subject himself to the process, and who was believed to be susceptible. Dr. C. consented to make an attempt. The gentleman alluded to was then presented. Several medical gentlemen of the committee, and some who were the strongest disbelievers of animal magnetism, expressed their high commendation of the character of the new subject, for unimpeachable integrity, and high attainments as a physician and a scholar, and said they knew he would enter into no scheme for misleading this audience or any other. Dr. C. then performed his usual process for about ten minutes, when the patient had gradually fallen asleep. Then as Dr. C. pointed his hand towards the face of the patient, he very suddenly, with a shaking of the head and shoulders, awoke, and half smiling, seemed partially self-possessed, and continued so for about ten seconds; but Dr. C. looking sternly at him, he reclined his head, and in about ten seconds more appeared asleep again. In a few seconds he awoke as before. He was again asleep under C.'s eye in a few seconds—then waking and beginning to explain how he felt, he put his hands upon the arms of his chair to rise, as if he bona fide thought he was now at liberty to leave, and rose half way up; when

(Dr. C. looking him sternly in the face) he fell back again into the chair, as if too weak to rise. He then rose to a perpendicular posture on his feet, and under the same circumstances and appearances, sank again into his chair. Presently he rose again upon his feet, and turned towards the committee, and seeming to believe he was now at liberty, and not perceiving Dr. C., who stood close behind him, with face and eyes sternly bent upon him, attempted again, with seeming eagerness, to explain how he felt; but he faltered every two or three words, pressing his hand hard against his eyes two or three times as though partially faint, and breaking off in the middle of a sentence, without finishing any intelligible explanation, and having his hand again pressed over his eyes, rubbing them as though but partially awakened from deep sleep, he turned to take his seat, when he discovered that Dr. C. was close behind him and intent upon him. He then passed a distance of about three steps, Dr. C. now for the first time leaving him, and spoke connectedly and with an easy freedom. He said he felt a pleasant thrill in his arms and hands. "I did not lose my consciousness entirely, but felt confused, as you see I am. I attempted twice to speak, while under the power of Dr. C., but could not." He says he never has spoken to Dr. C. but once, which was casually yesterday at the Natural History room, nor seen him more than twice, or ever communicated with him upon this subject. [He subsequently declined a request of the committee to submit himself again to experiment.]

The father of young Mr. Beals, a respectable merchant in this city, is present, and says he has not before seen his son so quiet for seven years, as he has been since operated upon by Dr. C.

The committee adjourned to half past ten, A. M., to-morrow.

Tuesday, June 29th.

The committee met pursuant to adjournment. Voted, to choose a sub-committee of five to examine the subject before and after being put into the so called magnetic state. And Drs. Storer, Lewis, Morrell, J. H. Lane, and J. W. James, Esq., were chosen accordingly. The boy Frederick was examined by the sub-committee, who found nothing remarkable. Dr. C. commenced at 22 minutes before 12, the boy declaring, under the process, that he would not be put to sleep by Dr. C., because he had magnetized Mr. Beals. In about seven minutes there are strong twitchings of the muscles over the whole body, similar in appearance to those of the lad with chorea, who is present, and affirms that he has not felt any twitchings since Dr. C. began this time to magnetize Frederick,

but prior to this had felt them, though comparatively slight, since being magnetized by Dr. C. This present cessation of his tetanus was thought worth noting, though the magnetizing of Frederick, or his having the convulsions at this time, might have nothing to do with it. The Rev. Mr. Turnbull explained it, by saying that the present quiet of Mr. Beals's muscles might be produced by his close attention to the present operation on Frederick; and the Rev. Mr. T. asked Mr. B. if he felt calm when listening to his pastor, the Rev. Mr. Stowe, and being much interested? He replied that he was more excited. The sub-committee was requested to give an opinion in regard to the muscular twitchings of Frederick, which had continued a long time. Dr. Storer stated his opinion that they might be feigned — asked to say whether he thought they *were* feigned; he says, "I should choose not to be driven to an answer, but if you insist, I give it as my opinion that they *are* feigned." Dr. Morrell expressed his concurrence. Dr. Lane was not prepared to give an opinion. Mr. James doubted if they could be feigned. [Dr. Lewis out.] Dr. C. offered to have the boy left in that position, (apparently an uncomfortable one,) with gentlemen to watch him by turns for two, three, or four days, to see whether this state was feigned.

Mr. Stone, student of medicine from Salem, was introduced to the committee by Dr. Storer, who vouched for his good character, and that there could be no collusion between him and Dr. C., and added — "If he shall say Dr. C. puts him to sleep, I will believe it." Dr. C. made a trial. The only effect produced [at this time] was a heaviness of the arms, as if from great fatigue, and a strong contraction of the little finger which he tried to overcome, but said he could not.

Dr. Collyer had said to some members that Frederick was now in an unusually fine state for clairvoyance, when John C. Park, Esq., whom Dr. C. had declared to have the requisite continuity of thought, was put in communication with the lad. Mr. Park, without giving any intimation of his intended course, and avoiding all leading questions, asked the boy as to what he saw. The first two or three answers not being satisfactory to Mr. P., he willed him back again, he said, to where we were sitting, and then proceeded again. Each succeeding answer, as Mr. P. declares, was correctly descriptive of the same things, in the same order, and at the same times that Mr. P. had the ideas of them in his mind, directing attention to them.

Mr. Park's Question. — 1. What do you see?
Frederick's Answer. — Something high.

Mr. Park's statement made on each answer after the conclusion of the whole experiments.

—The building west side of Bowdoin square.

Mr. P. — 2. What color is it?

Ans. — Black or white — not very black.

Mr. P.'s statement. — It is of granite.

Mr. P. — 3. What is there about it? are there any streets?

Ans. — One on each side.

Mr. P.'s statement. — Such is the fact.

Mr. P. — 4. What do you see now?

Ans. — A door.

Mr. P.'s statement. — I viewed in imagination the door of the jail in Leveret street.

Mr. P. — 5. Anything about it?

Ans. — Only the steps there.

Mr. P.'s statement. — There are steps to it.

Mr. P. — 6. Now pass into that door with me through an entry, and what do you see?

Ans. — Oh! a great many doors.

Mr. P.'s statement. — I was in imagination at this time, and during the two following questions, in a hall of the jail, having in it nine doors all in view.

Mr. P. — 7. How many? count them.

Ans. — 1, 2, 3 — I can't count them.

Mr. P. — 8. Yes you can — I can, and so can you. Try again.

Ans. — 1, 2, 3, 4, 5, 6, 7 — oh! there's more than that; I can't count them. It's a cold place — I don't want to stay here.

Mr. P. — 9. Well, then, we'll leave this place and go to another. What do you see?

Ans. — A door.

Mr. P.'s statement. — I contemplated the door of Williamson's cell.

Mr. P. — 10. Well, we'll go into that door.

Ans. — Oh, we can't, it's all barred up. We can't go in.

Mr. P.'s statement. — It is kept bolted, of course.

Mr. P. — 11. Why not? Yes we can. We will go in. Are we in?

Ans. — Yes.

Mr. P. — 12. What do you see there?

Ans. — A man.

Mr. P. — 13. Anybody else there?

Ans. — No; one man and no more.

Mr. P.'s statement. — Williamson alone is kept there.

Mr. P. — 14. What is he doing?

Ans. — Sitting there.

Mr. P. — 15. What does he sit on?

Ans. — Something dirty.

Mr. P.'s statement. — Their beds are dirty.

Mr. P. — 16. Do you see anything else?

Ans. — Only the black thing over there.

Mr. P.'s statement. — I knew not what the boy meant at the time, but went directly to the jail, and Williamson had a black article up against the wall to lean against as he sat.

Mr. P. — 17. Now we'll turn round, and what do you see?

Ans. — A small white thing, round.

Mr. P.'s statement. — A tub, for necessary purposes, which is round.

Mr. P. — 18. What is it for?

Ans. — It's nasty — I don't want to tell. [Exhibiting great disgust.]

Mr. P.'s statement. — Correctly described thus.

Mr. P. — 19. Well, you've told enough about that. What do you see now?

Ans. — A window.

Mr. P.'s statement. — I was directing attention to the window.

Mr. P. — 20. Look out at that window.

Ans. — I can't.

Mr. P. — 21. Why?

Ans. — It's dirty.

Mr. P.'s statement. — I was wishing to have him speak of the iron grates to it, but do not comprehend his answer.

Mr. P. then said — Now we'll go to another part. What do you see? But the answers to this and another question not being satisfactory, *Mr. P.* said — Well, I don't know where you are. You are where I'm not, and proceeded no further.

The following is *Mr. Park's* certificate on the above: —

"I hereby certify that the expressions above attributed to me, are in substance, correct.

JOHN C. PARK.

Adjourned to half past ten o'clock, Thursday, A. M.

Thursday, July 1st.

The committee met pursuant to adjournment.

Voted, That *Dr. Gregerson*, (he being present) be requested to state his late experience upon the subject of the committee's inquiries. *Dr. G.* rose and gave a very interesting account in detail of the manner of his late conviction of the reality of some of the phenomena asserted by the advocates of animal magnetism. He says he began two or three evenings since, while entirely faithless upon the subject, to manipulate upon a gentleman happening to be with him, who was so far a skeptic as to have said shortly before, that he wished *Dr. C.* would try to magnetize him before his evening audience, and he would feign sleep until *Dr. C.* announced that he was in the magnetic condition, and then break out in laughter. Presently the subject appeared asleep. When he was shortly after awake again, he was accused by *Dr. G.* of doing to him, as he had said he would to *Dr. Collyer*, i. e. feigning sleep. But he (the subject) declared he had not been asleep. Yet, when questioned, it appeared he was utterly ignorant of a remarkable noise that had occurred in the

mean time, as also of Dr. G.'s going to shut the door. Since this first time, Dr. G. thinks he has several times put him asleep most unequivocally, and elicited somnambulist phenomena. [The committee had the opportunity of witnessing this by Dr. Gregerson, in the lower room of the Temple, July 6.]

Dr. Dana, the secretary, being unwell, S. F. Plympton was chosen secretary pro tempore.

An unsuccessful attempt was made to magnetize a new subject.

At 12 o'clock, Dr. C. commences operating upon Mr. Stone, before mentioned, in whom gentlemen had expressed their confidence. At about 12 minutes past 12 o'clock, he stands up, and Dr. C. continues his "willing" for a minute or two longer. Then Dr. C. ceasing and stepping aside, Mr. Stone is asked to state how he had felt, &c. But he stood as he was, mute and motionless for more than half a minute, as though he heeded nothing that was said or done, and with his eyes still fixed as they had been. He is asked, "Can't you speak?" He soon faintly replies, "Yes sir," but still continues with his eyes and body fixed as before, and in about ten seconds, says, "I do feel very peculiarly, indeed," still without having stirred eye or limb. In about one minute more, he seemed more self-possessed, and began the following narration:—

"I had a sort of confused feeling, which I have not recovered from even now. When I was put the question how I felt, I thought I would answer, and tried to do so, but felt somehow not disposed for it. I felt a peculiar sensation in my whole body, in my arms and legs, and do so even now; and when Dr. C. stepped off from me, leaving me to myself, I felt I could stand there comfortably for a considerable length of time, and had to make a strong effort to move. When you first asked me to speak, I felt you were waiting for me all around, and yet I could not speak."

At 32 minutes past 12, Rev. Mr. Jones begins to operate on Frederick, and at 37 minutes past 12 he appears asleep. Mr. Jones asked him various questions, as to what he (Mr. J.) had on his head at the times the questions were put; and most of the answers were correct, and so with regard to several other things, Dr. C. being kept some distance off.

The Rev. Mr. Turnbull moved that the labors of the committee be now concluded, but after some discussion, the vote thereon was unanimous against it.

The committee adjourned to 3 o'clock, P. M., of Tuesday next.

Tuesday, July 6th.

The committee met according to adjournment.

Dr. C. relates that Mr. Stone, student of the medical school, to which Dr. Storer lectures, and in whom gentlemen had expressed their confidence, had told him that he (Mr. Stone) had magnetized one of his friends, Mr. —, and Dr. C. adds, that he himself, on introduction, has done the same—all which Mr. Stone, being present, confirms.

While in default of a subject, and there was no other present business before the committee, considerable debate arose on the question of Dr. Gregerson stating the experience he had had since the last meeting. It was voted that he be requested to state it. Dr. G. acknowledged he had had some new experience, but declined stating it, because the vote was not unanimous. A few had voted in the negative, saying that the character of Dr. Gregerson was such as might give his statements more weight with this committee than they should have.

Mr. —, the friend, before mentioned, of Mr. Stone, is brought in, and submits to the operation, only on the condition expressed in the following vote, viz:—

Voted, That the name of no new subject be mentioned out of this hall.

Voted, That the sub-committee, appointed June 29th, officiate during the experiment on Mr. —; and in the absence of Dr. Lane, Dr. Adams is substituted.

Dr. Storer and others, who are still skeptics, express themselves as entirely satisfied of the conscientious and veracious character of Mr. —, and that there is no collusion between him and Dr. C. Age 26.

The sub-committee report a soft pulse in the patient, at 96 per minute—skin moist—hands rather cold and moist—Dr. C.'s pulse at 96. He commences the operation at 20 minutes before 5. At 13 minutes before 5, the patient having appeared asleep for a few minutes, Dr. C. applies his hand above the patient's, as if to attract it upward—when directly the fingers of the sleeper begin to twitch and tremble, and presently his whole hand to tremble or vibrate through the space of at least an inch. Dr. C. now applies his, above the patient's other hand, and then that too twitches and trembles in like manner. In the same manner Dr. C. applies a common horse-shoe magnet, and with the same effect. Dr. C. says the patient is now in a semi-state. At 2 minutes before 5 o'clock, Dr. C. performs a few more passes, and asks, "Mr. —, do you see me?" to which Mr. — answers, "Yes." "Any one else?" Answer, "No." To calls, first imitating those of Dr. C., and then very loud calls of Mr. — made at his ears, by Dr. Storer, Dr. Morrell, Dr. Adams, and others, he returns no answer. Dr. C. then says more gently, "Did you hear any

noise, Mr. —?" He answers, "No." A loud noise was here made, and Dr. C. asks, "Did you hear any noise then?" Answer, "No." Other loud and very loud noises were then made, and after each of them, the same question was put by Dr. C., and the same answer given. The patient's eyes were opened. Dr. Storer reports that "the eyeball seems to be uncontrolled, and to have an involuntary vibrating or rolling motion." The patient's pulse is reported at 96, the same as before. Endeavors to tickle the nose, ears, ribs, and other sensitive parts, fail entirely; while his brother, now present, states that, "compared with other persons, he is very easily tickled indeed." Dr. C. procures several answers from him in a "mental" journey to the Tremont House. Then being asked by Dr. C. "in which room are we?" he says "in the bar." Further questioned, he says, "there are three persons in the bar." A most trustworthy gentleman, hitherto a skeptic, goes as quick as possible to the spot, and finds three persons there, who had been there, they assured him, for more than fifteen minutes, and that no other person had been about there in the mean time. In a somnambule journey to the lower room in the Temple, being questioned by Dr. C. as to how many persons there are there, he says "Five." In fact there were four—but Dr. C. asks, "Did you count yourself?" and he answers "Yes." Dr. C. puts the following, by request: "What has one of them in his hand?" He replies, "—foot." It is reported that the thing held up was in fact a chair, and that it was held by the foot of it. Dr. C. now asked the patient what foot it was he meant, and he says, "of a stool."

At 14 minutes before 6, Dr. C. commences the upward passes to awake the patient. At 12 minutes before 6 he begins gradually to move his head, and at 10 minutes before 6, has it erect against the chair, sighs deeply, shrugs the shoulders, and presses the hands against his face and eyes, rubbing the latter, and stretching as if just waked from a deep sleep. Thus his sleeping lasted for an hour and ten minutes, during all which time every part of him, unless moved by persons present, was perfectly composed as in sleep, except so far as was necessary to perform the acts above described, and except that a clapping of hands at his ear produced a slight motion of the head,—and did the same on repetition.

Mr. —, gradually recovering himself, begins to remark that his arms were quite stiff and sore from rowing yesterday, when he came here, so that he could not bend them, but are now limber and free from soreness, and his back which was quite stiff and sore when he came here, has now but

little of soreness. Asked by the Rev. Dr. Greenwood—"How long do you think you have been asleep?" he says, "About ten minutes"—"I recollect I saw Dr. Collyer and no one else." [Dr. C. says this must have been when he was in the semi-state.] "I feel just as if waked from a natural sleep—I felt no one handle or touch me during my sleep, nor recollect any visions or dreams, or of hearing any noises." The Rev. Mr. Gannett says to him, "You pressed your chest and crossed your arms against your breast when waking, as though pained. Did you feel any pain during the last four or five minutes?" He replies, "Not at all." He says he tried not to go to sleep, and thought of every thing he could to keep awake,—never saw any magnetizing till he saw it lately here by Dr. Collyer, and that he always calls the leg of a chair the foot of it.

Voted, That each of the sub-committee be requested to state his opinion upon the facts observed.

Dr. Storer—"I was hitherto entirely skeptical, and consider this last as the only satisfactory experiment I have seen. I have now no doubt that Mr. — was in an unnatural state."

Dr. Lewis—"I have had no doubts of the other subjects having been in the unnatural state, and, of course, have none that this was so."

Dr. Morrell—States substantially the same as Dr. Storer.

Dr. Adams—"I feel obliged to say, I think the patient was in a very strange and unnatural state of nerve."

J. W. James, Esq.—concurs generally in the foregoing statements.

Mr. Stone—says "I do not hesitate to say, I think Mr. — was in an unnatural state, having seen him so twice before, producing it once myself, and having known him intimately as a room-mate."

Dr. Storer—in reply to a question, says that he has now no doubt that this unnatural state was produced by Dr. Collyer. "I have before been a skeptic, but am now free to say I am so no longer."

The foregoing record of this meeting was then read, and sanctioned by all concerned. On motion of Dr. Storer,

Voted, That the unanimous thanks of this committee be presented to the gentleman who has submitted himself to the operations of Dr. Collyer this afternoon.

The committee having ascertained from Dr. Collyer, that he would expect some public expression from them, after having convinced them at the expense of so much trouble, and after remarks by Rev. Mr. Gannett, Dr. Greenwood, and A. Peabody, Esq., it was deemed proper to give it, and,

After considerable discussion, in which Rev. Messrs. Greenwood, Gannett, Turnbull, Jones, Muzzy, and Chapin, Drs. Storer, Adams, and Flint, and Messrs. Peabody, James, and others, took part, the following resolution was adopted, unanimously, with a view to its publication, viz. :

Resolved, That, while this committee refrain from expressing any decisive opinion as to the science or principle of "Animal Magnetism," they freely confess that, in the experiments of Dr. Collyer, certain appearances have been presented, which cannot be explained on the supposition of collusion, or by a reference to any physiological principles known to them.

After providing for the publication of this record, the meeting dissolved.

WILLIAM INGALLS, *Chairman*.
S. F. PLYMPTON, *Secretary pro tem*.

It may not be amiss to state that since the foregoing report was made, a majority of the committee, which, it will be perceived, consisted of some of the most distinguished clergymen, lawyers and physicians in Boston, have become fully persuaded of the truth and reality of mesmerism, or animal magnetism, and some of them are now among its most ardent practitioners in this city.

EVIDENCES OF MESMERISM.

THE very singular, and somewhat ridiculous race of beings with whom God has seen fit to people this world, are remarkable no less for the obstinacy with which they reject the True, than for the avidity with which they receive the False. Three hundred years elapsed after the birth of Christ, before his mission was acknowledged by a single sovereign — in less than a century, Mohammedanism swept like a hurricane from Gibraltar to China, from the Pyrenees to the Mountains of the Moon, and ranged beneath its banners, Sultans, Kings and Caliphs, without number. Twelve years ago, a money-digging loafer in western New York, proclaimed to the enlightened people of this mighty nineteenth century, that he had found sundry golden plates, whereon were inscribed the records of a perished race and the scriptures of a new religion, and verily, this most palpable of all impostors has extended his absurd creed, in a dozen years, over a greater space than Christianity covered in as many centuries, and counts his converts not by scores, not by hundreds, but by myriads and by tens of myriads. We all know how long Columbus in vain solicited some paltry aid for the discovery of a new world, — but was there ever any difficulty in enlisting adventurers for the conquest of El Dorado?

The general incredulity which has hitherto prevailed respecting mesmerism, will one day rank among the most memorable instances of human perversity: and so much the more memorable will it be deemed, because of the ease with which the truth of mesmerism can be tested, and its pretensions put to the proof; for, unlike Christianity, it does not base itself upon the veracity of

men, dead thousands of years ago, nor like some of the sciences, upon elaborate deductions from not very evident premises. The mesmeric phenomena can at any time, and at any place be produced in, and by a majority of men. The population of the pettiest village — of the merest hamlet — includes some one capable of mesmerising and some one capable of being mesmerised. And these phenomena are of such a nature, that no person of common sense can fail to perceive their reality and the utter impossibility of their being feigned, or produced by any ordinary cause.

We will give a few of the countless proofs of mesmerism, and we will give such only as have been publicly exhibited in the city of Boston within a few months, and have been witnessed by hundreds of acute and intelligent persons, to the conviction and satisfaction of the vast majority.

1. Individuals have been put to sleep, night after night, before large audiences, simply by a mesmeriser looking steadily at them for two or three minutes. There can be no doubt of the reality of this sleeping state, because well-known and highly respectable physicians, clergymen, and merchants have come, of their own accord upon the stage, and after deliberate and careful trial and scrutiny, have pronounced the mesmerisee to be in an unnatural state.

2. The pulse of several mesmerisees has been repeatedly, and in the presence of numerous physicians, raised from seventy to one hundred and twenty, and even one hundred and fifty beats in a minute. This any one of common information must be convinced cannot be done by a person volun-

tarily. No human being can by the exertion of his will, or by any effort whatever of his own, increase his pulsations to anything like that extent; and yet the mesmeriser can do it in two or three minutes, simply by placing his hand upon the face of the mesmerisee.

3. On the evening of May 26, 1842, a respectable young lady came for the first time upon the stage, and was mesmerised in order that an aching tooth might be extracted, while she was in the mesmeric condition. The audience were invited to examine the tooth before it was extracted, lest some should have suspected that it was loose. Several gentlemen, some of them physicians, went forward and pronounced the tooth perfectly firm. A well known dentist, Dr. Kimball, till then an unbeliever in mesmerism, extracted the tooth after two efforts, by the first of which it was partly broken.

The hands of the young lady were held by physicians present, and her countenance was closely watched by the audience — yet no one felt or saw a muscle move: and after she was awakened, she declared she felt no pain, and was indeed unconscious at first that the tooth had been extracted.

4. The same young lady received, several nights afterwards, six or seven electric shocks while in the mesmeric state; some of which shocks were from a two quart Leyden jar, charged to its full extent, and containing 228 square inches of electricity, which quantity a well known scientific gentleman who was present, declared to the audience was sufficient to kill the most robust man: yet upon this lady it produced not more effect, than it would have upon a corpse forty-eight hours

dead. It merely caused her to move her hands slightly. The next evening a voltaic battery was applied to her with no more effect, while several men who touched her person, received so severe a shock, that they were obliged to cry out.

5. The phrenological organs of a boy in the mesmeric state have been excited by the touch of the mesmeriser, and the boy has exhibited the most striking and beautiful delineations of anger, hatred, love, self-esteem, philoprogenitiveness, &c., in so perfectly natural a manner, that eminent actors present, have declared it impossible that they could have been feigned; for the most consummate master of the histrionic art would have been unequal to the task.

Now these things have not been done in a corner. Neither do they come to us from a far off land — from Germany, or from France, dependent for their credibility on the integrity of witnesses of whom we know nothing.

On the contrary, they have been performed, if not in open daylight, at least in plain gas-light, in a public lecture room, to which every man, woman, or child in the city of Boston had access, and on a stage upon which any respectable person might freely come and deliberately examine the mesmerisee. They have been testified to by persons in such numbers, and of such respectability that the supposition of their collusion with the mesmeriser, is utterly absurd.

If they be not true, dependence can no longer be placed upon the evidence of our senses, nor upon the testimony of our fellow men, and what in that case becomes of the evidences of Christianity itself?

DIRECTIONS TO MESMERISERS.

It is probable that all human beings possess, to some extent, the mesmeric power: though few comparatively have it in sufficient force to be able to produce in others the mesmeric condition. It is, however, like most other faculties, bodily and mental, capable of immense development by exercise and judicious management.

Our observations have led us to believe that persons possessing what phrenologists term the bilious temperament, characterized by an athletic frame, by strong bones and muscles, black hair, dark skin, and dark eyes, and by force and energy of mind and character, are, as a general rule, possessed

of a greater share of the mesmeric power, than those of the lymphatic, sanguine, or nervous temperaments. We are aware, however, of many exceptions to this rule, though those exceptions are chiefly in favor of the nervous, the nervo-sanguine, and the nervo-bilious temperaments — more particularly the nervo-bilious.

The other and more decided requisites for a successful mesmeriser, are strength, health, mental energy, strong faith, and a most determined will. He should possess greater bodily strength than the mesmerisee; unless the latter is accustomed to the mesmeric influence, and is perfectly willing to be mes-

merised. There are indeed a few instances in which physically weak persons have mesmerised successfully: but these are extremely rare: the distinguished German physician and mesmeriser, Wienholt, attempts, in his extensive and valuable work, *Heilkraft des Thierischen Magnetismus nach eigenen Beobachtungen*, to account for them upon the principle that in such subjects, the vital energy has a greater tendency to the surface, and therefore a more diffusive efficacy.

The bodily health of the mesmeriser, is also a very important consideration. Sickness does not only diminish the mesmeric force, but so changes its nature, that it in many cases becomes really noxious. We have known instances in which a mesmeriser laboring under a comparatively trifling illness, has thrown the mesmerisee into convulsions of the most dangerous kind. In fact while writing this article, we were called to attend a lady afflicted with intense nervous headache, whom we had mesmerised successfully, three times before, and relieved of inflammatory tic doloroux, which had baffled the skill of two of our most eminent physicians. But this last attempt completely failed, in consequence of a severe headache and general indisposition with which we ourselves were troubled.

The French and German writers who have treated largely of mesmerism, attach some importance to the age of the mesmeriser. The period when the faculty is apt to be most powerful, they fix at between twenty-five and fifty years of age.

But the bodily qualities requisite to a successful mesmeriser sink into insignificance compared with the spiritual and intellectual qualifications. He should possess acuteness and habits of observation, so that he may be able to perceive the novel and frequently dangerous phenomena which, in the employment of his power, are perpetually occurring, sometimes to his great embarrassment and even discomfiture. His judgment should be prompt and accurate, so that he may meet all contingencies, however difficult or unex-

pected, without agitation or hesitation. And above all, he must be endowed with a firm, determined will, and with the power of exerting it at pleasure, at all times, and under any circumstances. He must also be able to concentrate his faculties upon any given point, and to govern and regulate his thoughts in the most despotic manner.

An habitual feeling of benevolence, and a desire to relieve and protect his mesmerisee, should predominate in the soul of the mesmeriser.

We do not, however, mean to assert that mesmerism cannot act, nor that its phenomena cannot be produced without the existence of the foregoing qualifications in the mesmeriser, but merely that he alone who is endowed with them, can exert his power in the highest perfection.

The mesmeric power can, as we have said before, be much increased by exercise and by judicious management. The mesmeriser should not employ his power wantonly or at random. He should exert it only when he feels himself in a condition to do so with perfect success, and only upon persons whom there is reason to suppose can be effectually mesmerised: for failure not only tends to throw discredit upon the science he advocates, but in reality weakens his power by lessening his confidence in its operation.

Regular and temperate habits undoubtedly increase the mesmeric force, inasmuch as they contribute to maintain both the mental and bodily faculties in their highest vigor. Intoxication will, we believe, temporarily increase the mesmeric power, but inevitably destroys it in the end. And it is somewhat singular that a person in any degree under the influence of liquor, is insensible to the exertion of the mesmeric power.

We shall, in our next number, furnish directions respecting the manner of performing the manipulations where they are required, and also for the choice and management of a mesmerisee.

PUBLIC EXHIBITIONS.

THE mesmeric phenomena are so numerous, and admit of such an immense range of experiments, that to prevent the public from witnessing them, would be as absurd as to exclude from seeing the illustrative experiments in chemistry, natural philoso-

phy, or mechanics. Still, there are found persons who from some motive, desire perfect exclusiveness in mesmerism, and decry a public manifestation of its truth, as if the subject was not suitable for public scrutiny. We have delivered *seventy-five* public

lectures within one year in the city of Boston, and the consequence is that mesmerisers are found by scores, mesmerisees by hundreds, and converts by tens of thousands. The fact that some pretended friends of mesmerism desire monopoly may be attributed to several causes. 1st. Incompetency on their part to conduct experiments before a mass of persons. 2d. A ridiculous notion of rendering the subject vulgar or too common; and 3d. The selfish feeling of self-aggrandizement, which leads them to wish to overshadow the subject with mystery and secrecy. Such conduct we abhor. We will, to the utmost in our power, promulgate all the principles by which a perfect knowledge of the whole subject, will be readily given to the whole world. If mesmerism is true, and is based on a solid foundation, it courts investigation from all quarters; if untrue, let it be confined to the closet or to hidden places, and made the instrument of base deception and *private* trickery. We are democratic, and wish to give all an opportunity of knowing the facts, which time and laborious inquiries have put us in possession of. The age will arrive, and at no great distance, when monopoly will brand its adherents with the mark of the beast on the forehead. It savors too much of antiquity, when all knowledge and learning was confined to the few, and made an instrument of intolerance and slavish power, as was the case with the Indian Bramins and the Egyptian Priests.

There are certainly times when, from an absence of the necessary conditions, the whole series of experiments fail in perfection and sometimes entirely. The same counteracting causes have prevented the most eminent men in all departments of science, from demonstrating the phenomena connected with their favorite studies. A

Berzelius, a Silliman, a Ritchie, a Turner, have been frequently balked in their efforts to demonstrate to their classes the sciences of Chemistry, Electricity, Electro-Magnetism, Hydraulics, or Pneumatics; but they have not been abused or decried in consequence. Mesmerism requires an observance of its laws, and if they are outraged, the consequences which must ensue, are failure in its illustrations. Therefore the same reasoning which would prevent a public exhibition of mesmerism, applies with equal force to other sciences.

When the public observe the conditions which mesmerisers claim as imperatively necessary, the results will be infinitely more satisfactory, — which is the main secret of our success in Boston. For the people of this city have uniformly, in attending our lectures, exhibited all the decorum, quietness, and impartiality for which they are remarkable above the citizens of any place we have ever been in, — and there are few cities of the civilized world that we have not visited.

Taking all these circumstances into consideration, how can any sensible person be astonished at the failures that have occurred when every requisition and law of the subject has been violated. Such was the case in some instances, where we were assailed on all sides; our mind disconcerted, which, independent of our ill health at the time, is sufficient explanation to every person, who has devoted the least attention to mesmerism, of our want of success; still, there are found pretended friends to mesmerism, persons of cramped understanding and selfish dispositions, with religious titles, who to this very day, exult in our failure, though the cause of truth suffered far more than ourselves from the temporary obscurity.

EXTRACT FROM JUNG STILLING.

The following passage is translated from a very remarkable work on spirits, written by Jung Stilling, a celebrated German clergyman.

“When a person of either sex is gently manipulated, according to certain rules, by another person of either sex, over his clothes, (for it is not necessary to undress,) and when this is frequently repeated, many fall into what is called the mesmeric sleep; some earlier, others later, and many not at all. In this state, all the senses are at rest; no noise, no sudden entrance of light, no violent shaking can awake them, and the body is as if they were dead, with the exception of those motions,

which are necessary to vitality. The inner man enters into a more elevated, and very agreeable state, which gradually increases, the more frequently mesmerising, or manipulating, according to certain rules, is repeated. The exaltation of the inner man rises in many persons to such a height, that they come into connection with the invisible world, and they very frequently reveal hidden mysteries, and also remarkable things, which are taking place at a distance, or will shortly happen.

“The following circumstance is very striking, and in fact astonishing. During this mesmeric sleep, the individual has not the

smallest perception of the visible world; he only sees the person who mesmerises him, and who stands in communication with him, not however with the visual organs, for they are either convulsively closed, or if open, the pupils are as much dilated, as in a complete gutta serena. I have myself held a lighted candle immediately before the eyes of a person in this state, but the pupils continued extended and immovable, he perceived

nothing whatever of the light; but the individual sees the person who mesmerises him, from the region of the pit of the heart, in a luminous azure radiance, that surrounds the whole body like a glory. With many, the exaltation of the inner man rises so high, that they read, most distinctly, the thoughts and ideas which pass in the mind of the mesmeriser."

PHRENO-MESMERISM.

In the year eighteen hundred and thirty one, we met Dr. Spurzheim in Paris, and heard him advocate Dr. Francis J. Gall's new physiology of the brain. We soon became convinced of the truth of that great man's philosophy, viz.: that the brain is a multifarious organ, and performs its functions through the medium of distinct parts; they being in great measure independent of each other, as pathology demonstrates, in monomania, and the destruction of individual parts. Since that time we have tested its correctness for ourselves, by manipulating above ten thousand heads, and examining more than a hundred brains and skulls.

At a public exhibition of mesmerism in Boston, May 1841, we were very much perplexed by the perverseness of our mesmerisee, and some of the audience proposed the idea of magnetising his organ of benevolence, which we did, and to our astonishment, his countenance immediately changed from a scowl to an expression of kindness and good will. This was repeated with various degrees of success; and on June 22d, 1842, we stated in a communication to the Boston Morning Post, under the head of "Animal Magnetism" our conviction that the organs were capable of being *singly excited*; and the reason why we did not then blazon the discovery to the world, was, that it required much consideration and repeated experiment, before publicly announcing so extraordinary a fact, in physiology. We therefore tried a variety of tests, to discover whether the change of cerebral action did not arise from the state of our own mind, or from the actual action of our mesmeric force on the desired faculty; for let it be remembered, the state of mind in the mesmeriser immediately reacts on the mesmerisee. We have changed by the act of our will, water into brandy, sugar into aloes, vinegar into pepper-sauce, stones into apples, books into rats, dogs, monkeys, babies, &c. We therefore found it very difficult to analyze the false action, from the real one. This necessary caution, then, is the reason why we did

not proclaim our discoveries months before some of our contemporaries, — they in the mean time took the cue from us, and devoting themselves exclusively to Phreno-Mesmerism, soon claimed priority in its discovery, to our no little astonishment.

The organs that we have most frequently excited, and the action of which produces the most remarkable results, are philoprogenitiveness, combativeness, destructiveness, cautiousness, self-esteem, firmness, benevolence, ideality, mirthfulness, tune, and language. The manner in which we usually excite the organs, is to press lightly upon them with our fingers, and at the same time exert our Will strongly.

We frequently mesmerise the philoprogenitiveness of a boy thirteen years of age. He in a minute commences fondling something upon his knee, uttering broken exclamations, such as dear! oh dear little thing! how pretty! I do love you so! &c. On being interrogated, he generally asserts that he has in his arms, or on his knees, a rabbit or a bird.

We also often mesmerise the same organ in a lady, who on having a book, handkerchief, or some other article laid on her lap, hastily snatches it up and hugs it to her breast and mouth, covering it with kisses, and uttering the fondest and most rapturous exclamations. Sometimes, when the excitement is prolonged, this lady, who lost a child a few months since, will burst into tears, and mingle her wailings and lamentations for the lost, with the praises and caresses of the imaginary infant she has in her arms.

This is but a specimen of the effects produced by mesmerising the individual organs — effects in some of the developments still more interesting, and highly important, inasmuch as they demonstrate the reality of the phrenological classification, and indeed the truth of the whole science of phrenology.

It has been surmised by some opponents of phrenology, who have witnessed our experi-

ments, that the mesmerisation of the organs as developed on the head was useless, and that the effects were produced by the mere exercise of our will upon the mental faculties of the mesmerisee. But it is not so. Sometimes, when carelessly mesmerising, we have placed our finger upon, as we supposed, a certain organ, and have been surprised to

find results produced, quite different from what we anticipated. These were caused by mesmerising the wrong organ.

In our next number, we will give exact and elaborate accounts of the phenomena exhibited during the mesmeric excitement of the principal organs.

THE PHILOSOPHY OF MESMERISM.

BY J. H. INGRAHAM, ESQ., AUTHOR OF LAFITTE, CAPT. KYD, &C. &C.

"The first step towards satisfying the several inquiries into which the mind of man is apt to run, is to take a survey of our own understandings, examine our own powers, and see to what things they are adapted." *Locke on the Understanding.*

IN the human mind is lodged a principle of inquiry, so intimately interwoven with its intellectual contexture as to be denominated, by some metaphysicians, the mind itself. It is by the exercise of this inquisitive principle, that the intellect, in the infant brain first discovers itself, as pulsation does the existence of organic life. As the mind develops, this constituent element increases its capacity, and penetrates, with a restless spirit of exploration, every object within its sphere. It invades the mysteries of Nature, and the wide ranges of science and philosophy are laid open to its curious and sublime investigations. Truth is its food. In its search after it, it is in ever-living exercise. God himself, has implanted it in the newly created mind of man, and, placing the universe a sealed book before him, has bidden him open it, learn in its eternal pages the languages of Nature, read, and be immortal!

He, who exercises this high attribute of his being, and asks after knowledge as the thirsty traveller for the springs of the desert; who studies Nature in all her aspects, following her through her varied and wonderful phenomena, analyzing her laws and bringing to light her mysteries, which she intended should remain mysteries only to the unlearned and the timid; who approaches to the very verge of material creation, and, seeing beyond it a spiritual world which he discovers to bear the same relation to his mind as the material world to his body, fearlessly spreads the wing of his intellect, seeks to penetrate from the visible and material to the invisible and immaterial, not hesitating to try all the powers of

his mind that he may thereby enlarge its capacities and develop its resources, honors the Creator of the world and glorifies the Former of his spirit.

The philosopher, who, in obeying this spirit of desire after the unknown, closely studies the book of Nature, will find that it is filled with mysteries; all of which are so, by some hidden connection with, or relation to, the immaterial world, which defies his research. If, inspired by the impulses of his thirst after discoveries in the great volume God has written for man to read, giving him the ability, if he will exercise it, to master its profound truths, in which lies no mystery but what exists in the impotency of ignorance; if, emboldened by what he has learned of the material world, he would go beyond the limits of the visible and known, into the regions of the undefined and ideal, he is in danger of degrading his philosophy by the fictions of his fancy and lumbering the simple truth of nature with the false creations of superstition: for there is but one step from the noblest flights of discovery to the slough of visionary speculation; from the sublimest deductions of science to the wild dreams of philosophical delirium.

Hence it is, that when men of science, in their investigations after the unknown, discover all things sensible and material, to bear a hidden relation to an immaterial world, on the threshold of which all philosophical research stops, and desire to penetrate this new sphere where superstition alone has entered, and from which she returns with tales of strange and fearful horrors of sound and vision, they are in danger of being classed with her votaries, and of being charged with summoning to their aid machinery which sound philosophy disdains, and which truth indignantly rejects. The discoveries of Faust, of Arago, of Newton, of Galileo, of Franklin, of Fulton, of Gal-

vani, of Daguerre, though transcending the hitherto unknown limits of material investigation, and yet by no means invading the sphere of the ideal and spiritual, were received with incredulity and contempt, not only by most men of science, but by the common people, in whose uninstructed minds the highest attainments of philosophy are always associated with the fabulous.

It is a quality of the human mind to believe, on its first presentation to it, nothing that is contrary to the familiar evidence of the senses, or to preconceived notions, or which transcends individual knowledge. Man naturally measures what is offered to his judgment by the scale of his own experience. The graduations of such a scale are infinite. This law of practical self-admeasurement by which mankind have always tested what is offered to the decision of reason and lays claim to its credulity, is found equally in the philosopher and in the hind, and is the greatest obstacle that men of science have to encounter in successfully promulgating their discoveries. The bold philosopher, alone, will, in the confidence of truth, fearlessly meet the sneering incredulity of his fellow *savans*, the jest of the wit, the laugh of the careless, and the ridicule of all who are incompetent to examine and understand. These hostilities pass away and are forgotten, while he and his discovery live imperishable. Galileo, borne down under an irresistible current of popular prejudices, was forced to deny the truth of his eternal theories, and recant his God-like philosophy; though the next moment he reasserted, that it was upheld by the immutable laws of truth: his judges are now remembered only by the light reflected upon the past by the dazzling glory of his own immortality. Rivalry and ignorance have ever been, as they ever will be, the great antagonists to successful scientific discovery. Whatever appears discordant with established and familiar principles is attacked, or else rejected, because not understood. Every man of science has his favorite field of observation and his peculiar notions of philosophy. He, too, is a discoverer; and pursues his researches by certain homogeneous laws based upon some favorite principle. It is an axiom with him that all discoveries must be effected within a prescribed limit; that philosophy has its roads staked out; and that any revelations of hitherto hidden laws, made through by-lanes, is false on the face, because made by departure from the severe strictness of his own peculiar philosophical theorems. But all great discoveries are achieved by departure from beaten tracks—though never by departure from any known law of nature; envy, therefore, without in-

vestigation, condemns them and the discoverer is held up to the world as a visionary enthusiast.

Hence the difficulty of securing the coöperation of men of science for any great discovery; and the obstacles in the way of establishing a profound and new truth when it is once revealed to philosophic research. But truth is eternal; and its germ, once planted in the human mind, never perishes. The spark of discovery, once elicited, lives in idea, and thought like fuel nourishes it, till its radiance is visible throughout the whole empire of inquiry. Nothing, once known, is ever lost. The discoverer may die in obscurity, but his idea lives after him, and his name becomes *immortal*. This thought is alone the encouragement of the philosopher who develops a great principle, or defines an important law of our nature, or establishes a new and useful theory by a life of persevering experiment in the illustration of extraordinary phenomena.

With these difficulties in the way of scientific investigation it will be seen that no little degree of moral courage, as well as a firmly grounded consciousness of being the apostle of a great truth, is necessary for the philosopher who would give the world the benefit of his discoveries. He must have nerve to withstand ridicule, be proof against the arrows of satire, indifferent to the laugh of the unbelieving, and calmly superior to the malice of the envious and of the ignorant. He must have the spirit of a martyr, and be ready to sacrifice himself in support of the truth he has discovered. Fortunately for science, nearly all great discoverers have been such men. Nature has wisely revealed her secrets to those who have had the courage to promulgate and defend them. The result has been that the whole material universe has been laid open to the intellectual inspection of man. His mind beholds in the stellared firmament systems of blazing suns rolling, with their attendant planets, in solemn motion and eternal harmony around an unknown centre, moved by two simple forces, the laws of which, science, directed by the energy of human intellect, has discovered and measured: it sees the earth no longer the centre of the universe of God, an immovable plane around which the sun, and firmament of stars revolve, but a little planet of a remote system, turning on its own axis, presenting its surface to a stationary sun, which dispenses light and heat to many majestic worlds within its sphere, of infinitely greater size than the earth: it contemplates an invisible power, strong as the imprisoned winds, and irresistible as the earthquake, compelled into the use of man: it sees, by a process of simply constructed

machinery, superseding the slow toil of the monk's illuminating pen, oral sentences transferred into language for the eye, with the rapidity of articulation, and multiplying books in the earth as the leaves of spring: it beholds the glittering lightning brought from the clouds and conducted by a steel wand harmlessly into the earth, or become, at the word of man, the minister of disease: with the telescope it penetrates space millions of miles beyond the reach of the naked eye, till the finite is lost in the infinite, and his spirit returns, like a weary dove, into his bosom, finding no resting place: by the microscope's aid, it contemplates a creation below him as infinite and as remotely removed from his unassisted vision; and, recently, it has beheld the sun's beams moulded into a pencil of light and brought into the service of the artist, and caused to delineate with fidelity no less astonishing than beautiful, not only the human face, but the scenery of nature with wonderful minuteness and truth.

Opposition to the discoveries of science is, therefore, by no means fatal to their ultimate reception. If they are really useful to mankind, and tend to the extension of man's knowledge of nature, and to enlarge his ideas of God—the ultimatum of all revelations in science,—they will triumph over ignorance, prejudice and hostility, and take their true position. If their tendency is practical, the wants of mankind will call for them; for it is a law of nature as well as a theory of philosophy, that discovery and the necessity are inseparable—that one does not exist without the other. This truth is remarkably illustrated in the discovery of the polar attraction of the needle, which led to the invention of the mariner's compass, contemporary with the discovery of America, before which era it would have been of little use: nor was the key of the new world given to the old till the birth of Protestantism, of which it was destined in the councils of Providence to become the heritage! It is also exemplified in the invention of printing contemporary with the Reformation, when truth required the aid of this vast engine of intellectual power, to overthrow the errors of the dark ages, and disseminate the light of the gospel throughout the globe: it is also illustrated in the discovery and application of steam to navigation, at the very moment when the strong, tideless rivers of the West called for the steamer, and the increasing population and intimacy of intercourse between the old world and the new, demanded the steamship to lessen time and space to the point necessary to keep up with the spirit of the age.

Men of science should not, therefore, envi-

ous of the success and laurels of contemporaries, suffer themselves to be disturbed lest there should be too many discoveries, or that they should be *untimely*; nor to wage war against those they believe to be chimerical and useless; for every discovery will as assuredly perish if it is not beneficial to mankind, as it will assuredly live, however untimely born, if it is.

Perhaps no science has been so unfortunate in its birth, or so sadly unprosperous in its nursing and nonage, as that which has suggested the present paper. So long as Mesmer threw the veil of astrological mystery around the art he had discovered, converting it to the lowest purposes for the base consideration of self-interest; so long as he degraded it by mixing it with the most absurd and disgusting charlatany, and appealed, invested with his newly discovered power, to the superstition of men instead of to their reason, this discovery was let alone by philosophers. The wonderful phenomena he produced, were, by the French *littérati*, referable to jugglery and to the black art; and they suffered him to practise his trade, till animal magnetism became almost inseparably associated with wizard-craft, which was believed in by many learned men at that period. But when Mesmer, who sold his art to any who would purchase, was superseded by his disciples, some of whom with higher views than himself, applied this strange power to illustrations of physiology and psychology, with effects so extraordinary as to startle the world of science, open the eyes of philosophers, and lead them to undertake its investigation, it began to assume the dignity and severity of a science, and to be attacked where before it was deemed unworthy of notice, save as clever necromancy. Parties ranged themselves on either side, and the contest grew so warm, that at length, the question, Whether there was such a power as intellectual magnetism and how it was exercised? was referred for its decision to the French Academy. This was in the year seventeen hundred and eighty-four. The Academy, in its report, distinctly admits the phenomena and the *state* now called mesmeric; but it refused to admit that there was sufficient evidence to show that this condition was induced by a fluid, which was then the theory of mesmerists. Townshend, in his excellent and learned work, entitled "Facts in Mesmerism," which has already been twice republished in the United States, furnishes the original words of the report, which we copy with the translation:

"Ce que nous avons appris, ou, du moins, ce qui nous a été confirmé d'une manière démonstrative et évidente par l'examen dès

procédés du magnétisme, c'est que *l'homme peut agir sur l'homme à tout moment, et presque à volonté, en frappant son imagination; c'est que les gestes, et les signes les plus simples peuvent avoir les plus puissans effets; c'est que l'action de l'homme sur l'imagination peut-être réduite en art, et conduite par une méthode, sur des sujets qui ont la foi.*"*

"Translating the above as literally as possible, we find that the commissioners have thus expressed themselves:—

"That which we have learnt, or, at least, that which has been proved to us, in a clear and satisfactory manner, by our inquiry into the phenomena of mesmerism, is—that *man can act upon man*, at all times and almost at will, by striking his imagination;—that signs and gestures the most simple, may produce the most powerful effects; that the action of man upon the imagination may be reduced to an art, and conducted after a certain method, when exercised upon patients who have faith in the proceedings."

This extract from the report of the examiners, instead of showing the French Academy rejecting mesmerism, presents it as distinctly acknowledging the existence of the phenomena. It differs from the mesmerist only respecting the *motive power*; the former asserting it to be imagination, the latter that it is a fluid imponderable and subservient to the will. The Academy not only allows the phenomena, but "concedes the real question in debate in terms the most explicit." The acknowledgment of the mesmeric phenomena by a learned academy thus called to investigate them was sufficient to save mesmerism from total rejection. The coldness of the Academy, and the disapprobation of men of science consigned it, however, to the obscurity from which it had risen, and for years it was unknown in France, save in the vocabulary of *necromancie*.

Mesmer, however, had had enthusiastic disciples from Germany, who carried home this art, and there investigated it with all the high enthusiasm and love for the mysterious and occult that characterises the German mind. The dictum of the French Academy exerted no influence beyond the Rhine, and mesmerism, for a long period, lived and breathed in a congenial atmosphere. At length, curiosity, which had given wings to science in searching out its mysteries, subsided, and the subject gradually ceased to attract that attention which it had before commanded. As it had been seized upon for its novelty; so it was thrown

aside when novelty refused longer to afford reward to research. Yet it was not wholly forgotten either in Germany or France. A few scholars privately made it a study, and a few medical men, convinced of its curative energy, introduced it into their practice at the expense of professional position: for it is equally dangerous to embrace a science in its infancy, and to adhere to it in its decadency. When mesmerism was first introduced and openly advocated in Great Britain, is not positively known to us. The knowledge of it had been among the learned in England coëval with its origin and progress on the continent; but it attracted no attention whatever, not so much as a single advocate wielding his pen in its behalf. A few years since, it was again revived both in France and Germany, and made more noise among philosophers and ingenuous men of science than ever. Journals were devoted to the subject, and correspondence opened between learned men of different countries upon the wonderful phenomena mesmerism challenged for itself. The English literati and professional men of high standing, were drawn into the correspondence, till at length the subject underwent a serious investigation in London, under the examination of several scientific men. Their decision was unequal, and by no means satisfactory, though its leaning was against its truth as a science. Mesmerism nevertheless, rapidly gained converts, not only in England, but in the United States, the inquiring men in this country, seizing with avidity upon a subject offering such a notable field for curious research.

The first apostle of this banded doctrine of animal magnetism, in England, was Dr. Elliotson, a gentleman of high rank in the medical faculty of London, and one whose learning, science, and *sanity* are not to be questioned. He possesses a remarkably clear and profoundly philosophical mind, and is undoubtedly the first physiologist of the age. Intimately acquainted with the human frame in all its relations, whether professionally or psychologically, when mesmerism was offered to his investigation, he took up the subject as a philosopher should do, without prejudice or partiality, and brought all the powers of his acute mind to its examination. The result was, that he became a convert to the science, and boldly and openly defended it. Further, he discovered that it was a powerful agent in the cure of maladies, and like a true philanthropist he introduced it into his practice. The position thus taken by Dr. Elliotson gave a new dignity to poor, hunted mesmerism, by lifting it into notice; and immediately there arose a strong *professional* party against it. Pre-

* Exposé des Expériences qui ont été faites pour l'Examen du Magnétisme Animal. Paris, 1784.

judice and ignorance triumphed over reason and philosophy, and the champion of the outlawed science had no alternative but to sacrifice his chair in the London university, or, by ceasing to exercise this heretical agency in his practice, virtually pronounce mesmerism a vision of the brain. He preferred doing the former, and vacated his professorship for the honor of truth.

The next advocate of this doctrine is the Rev. Chauncey Hare Townshend, A. M., late of Trinity hall, Cambridge. This gentleman's name was already previously familiar to the world of letters. He became a convert to mesmerism during a sojourn on the continent, where he carried forward a series of important philosophical experiments for illustrating its phenomena, of a most interesting character. After three years close investigation of the science, and after having performed numerous highly successful and varied experiments, he the last year published a work entitled "Facts in Mesmerism." This book reflects honor upon Mr. Townshend's genius and ability. The mere fact of publishing an elaborate philosophical treatise, (for such this great work is,) upon a subject so strongly opposed, speaks volumes for his independence of mind, and the manliness of his character. We have spoken of the moral courage necessary in a philosopher who broaches a new theory. Mr. Townshend had a more difficult task to perform; he had not only to advocate a new theory, but defend it against the accumulated calumnies and prejudices of years, and elevate it from the degradation into which the founder himself and the early promoters of it had brought it, but what never had yet been attempted, arrange its crude *materiel* into a system of philosophy which should command attention by its dignity, while it won the admiration of the careless by its varied charms of style. This Mr. Townshend has done, and has well done. He is the first who has treated mesmerism in a truly philosophical manner, and under the wing of his genius, this wearied hart of science finds at last a shelter and a home. He has taken hold of the subject like an honest man, and discussed it like an honest philosopher. He has displayed judgment, taste, and scholarship in no small degree throughout the pages of his work, and for once mesmerism, in him, has found an advocate and defender worthy of her high pretensions. For popularity of style, clearness of perception and expression of idea, for purity of diction, and soundness and originality of thought, combined with an interest intensely absorbing, which he has thrown around the subject, no book of philosophy has appeared in the present day that is so well written, or altogether so fascinating in its style. This work has indisputably

elevated mesmerism to a dignity with the sciences, and cast around her the grave mantle of philosophy. Whoever assails her must now attack the entrenchment, which eternal truth has thrown up about her, nor longer pursue her like the hunted hare where no covert offers protection. The sneer, the laugh, the witticism and the travestie, must shiver in pieces, like arrows meeting steel, against the ægis with which science has invested her.

That the phenomena of mesmerism are strange and unaccounted for by any known laws, is no good reason for its rejection. Every new discovery is equally so till we become familiar with the laws which regulate its peculiar phenomena. All things are wonderful in this world, from the motions of an insect to the revolutions of a sun. To the infant mind every thing is mystery; and to that of the adult there are mysteries ever beyond his already acquired knowledge. There is no reason, therefore, why we should reject any phenomena because mysterious and their laws unknown. The discoveries in electricity and galvanism are no less wonderful, and were, in their early stage, no less involved in mystery than mesmerism. "There is no reason to conclude," says a skilful writer, "that mesmerism, because once wrongly presented to science, should never be presented to her at all; that, because its agent has not been analyzed, it is therefore unfit for analysis; or that because often erroneously identified with known forces it should at no time be found to be connected with them."

Mesmerism has been singularly unfortunate in having to suffer for the charlatanism of its founder. "Had it been introduced to notice by a Newton or an Arago, by one who would have stated his facts honestly, and drawn from them none but legitimate conclusions, the difference of its career may be estimated by all who are aware how much depends upon a propitious beginning. But unfortunately, from the very outset, mesmerism was associated with the soiling calculations of self-interest, and the errors of an over-heated brain. Mesmer wished to make a monopoly of that which should have been the property of all mankind: he sold his secret — he bartered for gold his future fame and the reputation of his darling subject;* and, losing the light which emanates only from an upright spirit, he became the dupe of his own miracles, so miserably as to surround his really simple and sublime discovery with fictitious terrors and misleading

* "In justice to the memory of Mesmer, it should be stated that against the fact of his having sold his magnetic secrets for a hundred louis to each candidate for initiation, should be set certain extenuating circumstances, which are related in Mr. Colquhoun's *Isis Reveleta*, vol. i. p. 237."

puerilities. The result of this moral and scientific suicide has been the degradation of mesmerism. First associations are, from the very law of our minds, all but indestructible; and therefore it is that with a few original thinkers alone one can hope to replace the subject on its true and primitive footing—namely, its own merits. The false has been so blended with the true, that it is no wonder that both should be rejected together. The waters come not to us pure, but from a fountain-head that is itself disturbed and sullied; so that, instead of spreading forth into a lucid mirror, reflecting heaven and earth, and enlivening all around, they stagnate in a thick and blinding marsh. Had mesmerism been announced to the world, not as a studied enigma, but in the form of a simple proposition; had all men been invited to test the truth of the principle, and to investigate the laws of its operation; had it been practised in unostentatious privacy instead of crowded assemblies; had there been in the chambers devoted to its service, neither mystical machines nor exciting music, no convulsionaries, no hysterical women; had mesmerism from the first appeared that which it eminently is—a spirit of calmness and of reason; then had it interested the scientific and conciliated the wise; then had it been transmitted to the present age pure and unenveloped by the mists of prejudice. The mere fact that man can produce a kind of slumber in his fellow-man by a few and simple means, is surely not to be confounded with the heap of absurdities attached to it. To say that one is inextricably and necessarily linked with the other, were want of sense as well as of candor; and, unless we choose to admit a principle which would make even our religion answerable for the sins committed in its name, we must allow that mesmerism is in no way affected either by the errors of its partisans or the prepossessions of its enemies.*

A theory of philosophy misunderstood or misrepresented, will with difficulty advance. This is especially the case where the senses, as in mesmerism, cannot be judges of its truth. Yet all men believe in the phenomena of steam, and acknowledge its power, while but few know by the evidence of their senses the nature of its production or are familiar with the complex machinery which propels the steamer, in which they are borne with an eagle's flight from continent to continent. The man who would assert his disbelief in the agency of steam power because he does not see how steam can be generated, and how it can set in action numerous wheels and give motion to ships, would be openly laughed at. Yet the cavillers at

mesmerism are like him. They see results as well as he, but refuse their belief till their senses are convinced how wheel within wheel, works and produces such wonderful effects. The results of most things which we are accustomed to believe in, are alone presented to our inspection. Why, then, should mesmerism be treated with less candor than a thousand things that we see around us in our every day walks, which challenge for themselves our suffrages.

No philosopher or man of sense will reject facts that indicate a hidden influence merely because the agency itself is hidden from the test of his senses, or transcends his individual experience. That there is much to believe in mesmerism is admitted. The extraordinary pretensions it holds forth astound the mind, awaken incredulity, and arouse opposition. That a man by the determined exercise of his will, aided by certain motions of the hand, can deprive another of consciousness, lock up all his senses, make his will and body subservient to his own, wedding his spirit to his, and of twain making one, calls for a degree of credulity few people are willing to afford to any proposition. Yet that such things are nevertheless as true as that light exists. Mesmerism is and will be; but *what it is*, is, even to its own philosophers, a mystery; what it will be is known only to Him who, by implanting a quenchless thirst for the knowledge of the hidden things of science in the human mind, has commanded it to soar on fearless wing from the material and known to the immaterial and unknown, opening to it the secrets of its spiritual organization, that it may discover therein the key of the mysteries of the world, upon the threshold of which He has permitted it to enter.

"It becomes us then," to use the language of the Rev. Mr. Townshend, "to treasure up these glimmerings into futurity,* these vistas into the spiritual world, however faint and however presented to us, which the mesmeric philosophy offers to our mental sight, as inestimable proofs that we possess a germ of being which God permits us to behold here, in order to confirm our faith as to its further development hereafter."

* It was one of Voltaire's, and also of Paine's, great cavilling arguments or rather objections to the existence of a future state, that the mind had no proof or instinct of it; that it was improbable there should be placed such an impenetrable barrier between two states of being if there was to be transition from one to the other. The spiritual phenomena of human magnetism effectually silence these objections, and give the *coup de main* to materialism. That it will be made an instrument in God's hands for establishing revealed truth and preparing the way for His spiritual kingdom on earth we firmly believe. In this view does it not become the clergy to look into it as well as men of science? "That the mesmeric medium should link science to science is comparatively but a trifling benefit. That it should connect this world with a future is its best and greatest service."

* Townshend.

PATHO-MESMERISM.

By patho-mesmerism, we mean the relation which mesmerism bears to the diseases of the human system, and the influence it has upon them. This department of mesmerism will long remain the most useful, if not the most curious and interesting. Under the head of it we intend to present our readers with very important results, derived from the examination and conduct of a great variety of cases. In the present number we have space only for the following letters and certificates, which relate to this subject.

From Dr. Crary, of Fall River.

Fall River, April 16, 1842.

MY DEAR DOCTOR,

I write in haste to inform you, that on Monday, 11th inst., a young lady called at my office to have a tooth extracted. I threw her into the "mesmeric state," and *extracted the tooth*, without her exhibiting the slightest symptom of pain. After the slight hæmorrhage had subsided, I awoke her, when she inquired if the "tooth was out." She positively affirmed that the whole operation had not produced pain. Five minutes, perhaps, after she awoke, she had a slight pain which was entirely dissipated by mesmerising locally.

Yours, truly,

DR. COLLYER.

This certifies, that I was present when Dr. Crary performed the operation above stated, and that the *facts* are precisely as stated above.

B. L. DOYT, *Surgeon Dentist.*

From David Baker, New Bedford.

New Bedford, April 4, 1842.

DR. COLLYER, DEAR SIR,

By the papers, I perceive that you have located in Boston. Thus knowing your whereabouts, I take the liberty of addressing a few remarks by letter, which I hoped to have had an opportunity to communicate orally, under the impression that you would find encouragement to visit New Bedford again, to enlighten the people on a subject, as yet but little understood, and less appreciated. By relating the simple facts below, you will perceive how much credit belongs to yourself, by coming out before the world, (disregarding the sneers of the would-be-wise ones) to disseminate the wonderful truths of mesmerism, or the *bright art!* In the afternoon of the day on which you gave your second lecture in this place, a young woman, who serves as a domestic in my family, came to me to take something out of the ball of her thumb. I could just get hold of it with a pair of pliers, which I applied and drew out a broken needle, nearly

three fourths of an inch in length; the hand was taken care of, and no serious consequences ensued, till the next day, while she was handling sheets, &c., when her fore arm became numb. After I returned from your third lecture (in which you stated the fact that lock-jaw might be cured by the *hand*,) I examined the case more particularly: the girl stated that it was with difficulty she eat her dinner or supper, on account of her jaw being stiff and sore; that her arm at this time, 9 o'clock, P. M., had become numb above the elbow. I desired her to extend it, which she did. I then made passes from the arm-pit down the *inside* of the arm, about one minute, when she said the numbness had left the arm above the elbow; I manipulated as before about one or two minutes longer, and thus extracted all the symptoms for the time. The following day she perceived a slight return, when I renewed the manipulations as before, for the space of two or three minutes, since which time she has not perceived the *slightest* return of the symptoms.

In communicating the above facts as an act of justice, I would bid you a hearty God speed in your good work.

Yours, truly,

DAVID BAKER.

P. S. John C. Park, Esq., is acquainted with the case—ask him.

Certificate of J. L. Clark.

Worcester, March 11th, 1842.

This is to certify, that for more than three months immediately preceding March 4th, 1842, I was constantly subject to a severe nervous pain about my teeth, extending to my temples; that for this period of time I was obliged to be up every night, with the exception of two, to change the poultices upon my face, in order to obtain relief; that on the eve of the 4th of March before mentioned, I was mesmerised by Dr. Robert H. Collyer, assisted by Messrs. Otis and John Milton Earle: that on the tenth day of March, I was again mesmerised by Dr. Collyer, assisted by Mr. Earle: and that since I was first mesmerised, up to the present time, I have had no recurrence of the pain.

JULIUS L. CLARK.

We hereby certify, that the facts above stated are correct, so far as they have come under our personal observation, and we have full and entire confidence in the whole statement.

E. W. BRIGHAM, JOHN MILTON EARLE.
REUBEN SWAN, J. W. GOODRICH.
Worcester, 3d mo., 11, 1842.

CORRESPONDENCE.

Letter from John Neal, Esq., of Portland, Me., to Rev. John Pierpont, of Boston.

THE following letter, which has been sent to us for publication, contains some very important suggestions respecting clairvoyance. We commend it to the careful perusal of our readers.

Portland, June 8, 1842.

MY DEAR FRIEND,

Seeing is believing, with most people. With me, it is not. Notwithstanding my respect for my own eyes, and other senses, I am not willing to believe, in all cases, according to their testimony. If I did, I should believe that a straight stick becomes crooked by thrusting it into the water; and that men may swallow half-pence by the handful, or, perhaps turn themselves inside out—and back again at pleasure.

But while, on the one hand I do not believe, merely *because* I see—or *think* I see; on the other hand I dare not *disbelieve*, because I don't see. In other words, I do not presume to *disbelieve* what I cannot understand nor explain; for the same reason that I do not *believe*, always, and at all times, according to appearances.

Thus much to prepare you for the following, which I offer as a brief statement of facts. Five years ago, I was neither a believer nor a disbeliever in animal magnetism—or mesmerism. The simple truth is that I knew nothing about it. I had swallowed the report of Dr. Franklin—I had never met with the protest of Jessieu—and, like most people, who had no reason for distrust, or disquietude, I had taken it for granted, that Mesmer was a madman, or a knave, and his disciples and believers, just of a piece with their master. Observe—I do not say that I *believed* this; but I had become possessed of a sort of notion, that such was the historical fact. About this time, I went to Providence, with a view of satisfying myself about mesmerism, just as I should have gone to Salem, in other days, to satisfy myself about witchcraft—to Providence, Rhode Island, I mean.

There, I entered into the inquiry patiently and carefully, and with a sort of professional anxiety to expose a miserable delusion. But I came away persuaded of the truth. I did not go to scoff—nor did I come away to pray. But I went to satisfy myself respecting what, if true, was likely to open to us new views of the immaterial world.

And, I came away, thoroughly convinced, that after allowing what you please for mistake, imposture, sympathy and imagination, there was at the bottom truth enough, and most alarming and important truth, to satisfy any reasonable inquirer, and to make further investigations a *duty*.

I did make further investigations. I tried experiments upon my own family—asleep and awake: in sickness and in health; and upon others: taking care that the subject I operated upon, *should never know what was expected of him*—or of her. Having produced many of the simpler phenomena—I stopped, afraid of tampering with the brains of healthy subjects, and I was not willing, with my limited knowledge of the science, to proceed further with the diseased than might be desirable for immediate relief. I had produced a magnetic sleep, more or less profound, in several; cured the severest headaches, pains of the side, &c., &c., and on one occasion, the only time I ever made the attempt, had succeeded in affecting the stomach and bowels of a child, lying half asleep on the sofa.

I had seen cases of clairvoyance; but, though inexplicable, and accompanied by strange coincidences, they were not *satisfactory*. I am aware now, that, as it is with all strangers to these manipulations, I had expected too much; or, if not too much, something different from what happened. Hence I was disappointed. There was no opportunity for collusion; and there were many failures; but still I saw enough to convince me that there was a sort of spiritual vision—disturbed, to be sure—and very indistinct—like that of a dreamer, who sees things half awake—but still a vision, that might be turned to good account, after we should have become familiar with the conditions upon which it is exercised.

That failures occurred; that mortifications happened; failures which the manipulators and lecturers could not themselves account for; mortifications that were likely to throw an air of burlesque over the whole subject, and completely unfit the lecturers from performing, and the public from judging, did not discourage me. For just such things had occurred with Franklin, and with Galvani—with electricity, and with galvanism. Unaccountable failures happened to both, which neither could explain till the conditions of the atmosphere and the subject, were better understood. It was enough for me, if any *one* experiment was successful—fairly conducted—and incapable of being explained by any known laws that I hap-

pened to be acquainted with — although ten thousand failures preceded or followed it. Meanwhile I continued my investigations. I saw with my own eyes, and heard with my own ears, enough to convince me of the reality of *clairvoyance*; though not of the ability of a subject to see — distinctly enough for my purpose — either with the back of the head, or the forehead, the eyes being carefully bandaged.

Here again — like others — I had expected *too much*. If the subject could see one thing, why could he not see another? If he could *describe* it, why could not he *name* it? If it were true that the minds of the operator and the subject were in communication, as pretended — why was it not always enough to present a picture to the mind of the operator, to make the subject see it distinctly? By this mode of reasoning, common with the presumptuous always, and with all beginners, I *assumed* to be acquainted with what I professed to be ignorant of — namely, the conditions of the phenomena.

For example, when I saw a person put in communication with a subject, for the purpose of experiments in *clairvoyance*, how happened it, that the descriptions were so general, and so confused at times? — while at other times they were precise and satisfactory?

After much observation, I persuaded myself that it was owing to the *inadequate conceptions* of the questioner. A man who could not for his life *describe* a room, a church, or scene, so that another could see it *distinctly*; distinctly enough to separate it from all other rooms, churches, or similar scenes; a man who could not represent on paper, either by language, or by drawing, the picture he wishes to have painted for him by another — or painted by another so *distinctly as to be seen by a third party*, is put in communication with a sleeper under the mesmeric influence. What is the result? Just what should always have been looked for — a confused, vague, unsatisfactory image.

The difference would be just what you would expect from the description of a person, who had taken *his* description from another — or from a book — or a print, if you will. If the other had a *graphic* mind — a power of concentration — great powers of *individualization*; if the book was of a similar character, if the print was clear, decided, and well contrived to express the idea intended — you would be likely to get a *proof impression*, as it were from the last narrator. If not, not. And then, too, bear in mind, that the last narrator should himself be capable of individualizing, and of seeing clearly, and of describing accurately. Ap-

ply this — and most of these perplexing anomalies vanish. You see at once why some sleepers do not — and why others do describe with distinctness; and why the same sleepers differ, where they are in connection with different minds. Let them be examined, when they are awake. Put them upon *describing* what is before their eyes, so that a person standing with his back to them, or blindfolded for the purpose, may be able to understand them, though the object be not *named*. Most sleepers, like parliamentary orators, have an invincible repugnance to *naming*.

And why? Because they suppose themselves *awake*. Now let any person ask another abruptly, to call by its name a pencil, or a knife, or a watch, held up to him in broad day light — and what will be the answer. Most likely a stare — a growl, or a slap in the face. The question is an insult. A good deal of management appears to me necessary for obtaining even a *good description* of what the sleeper sees. My practice has been to make it a trial of *memory*; or to persuade the sleeper that I want to draw, or to describe in language, from his description; or that I shall need him for a witness, when all sorts of questions may be asked him. In this way, I prepare him for the troublesome questions I put to him myself, and generally succeed in obtaining descriptions quite wonderful for correctness and vivacity.

Another very common error occurs to me in this connection. Operators generally act as if they were ignorant of, or had no faith in their own principles, when asking the subject to see any thing not visible to others. How rarely do they present the object in the position that people are accustomed to see it in. Writing, for example, is usually exhibited either sideways or wrong side up; and then people wonder why it cannot be read. The vulgar may be excused for asking *why*, if a person be able to read through half a quire of paper, or to tell the time by a watch concealed in your fob, he cannot do the first, though the writing be held sideways, or the last, though the watch be wrong-side up? But suppose you try the same experiment upon the eyes of a waking man. Present the portrait of his own father to him, upside down, or in any other way than that in which he is accustomed to see it, and to him it is the portrait of a stranger. So with writing. Who is able to read writing, at once, written from right to left, or held sideways? None but printers. Depend upon it, the laws of vision are never to be violated with impunity — whether of a spiritual or corporeal vision. There is, for example, one *best* way of seeing, even with

those who see without their eyes. Having found that out, nothing should induce the operator to hazard trials at a different focus—or under very different circumstances. The susceptibility may be deadened, or wholly lost; just as the eye may be ruined by holding an object too far off, or too near. But enough. Such errors are universal.

Soon after I had arrived at this point in my examinations, Dr. Collyer came in my way. I attended his lectures, night after night—refusing from the first, to have any thing to do with the experiments, or the examination; forbearing to act upon the committee, and insisting that medical and legal men should be put upon it, who were either *indifferent*, or downright *disbelievers* in mesmerism. I did this, that if any imposture were attempted—it might be instantly exposed and punished. Being a believer, I held myself aloof; and must acknowledge that the experiments were altogether more wonderful, and at the same time, more satisfactory, than any I had ever before seen.

The boy Frederick, who has generally accompanied Dr. Collyer, and a brother of the doctor, also named Frederick—were the subjects I saw under treatment; the first, in public, and the last in private. Our attention having been called to the preternatural augmentation of strength in mesmeric sleepers, by the bold and happy experiments of my friend, Dr. Elliotson, of the London university, Dr. Collyer consented to try his little brother in that way. The result was astonishing. I need not enter into details, with respect to any of these experiments made by Dr. C. either in public or private. You are already familiar with them; I have told you what I saw and heard, and what I believe. Briefly, therefore, allow me to state that I entertain no doubt respecting the prodigious augmentation of strength in the patient, at the will of the operator; respecting the clairvoyance of the subject; respecting his power of *perceiving* without the use of his eyes; of tasting and feeling with the organs of another; of the communication by *will* between the operator and the subject, without language, sign or touch; of the reality of the mesmeric sleep; of the power in a sleeper of seeing objects at a distance—perhaps at any distance—nor any doubt respecting any one class of the phenomena supposed to accompany the mesmeric manifestations. All this I believe, just as much as I believe in galvanism, electricity, pneumatics, or the powers of the alphabet; and upon precisely the same evidence; that is, upon the evidence of my senses—after long and patient examinations, with all the powers of my understanding; after numberless experiments,

conducted with the greatest possible care, and under circumstances, where trusting to nobody but myself, there was no opportunity for collusion, and—as I conscientiously believe—none for mistake or imposture.

As I heartily approve the object of Dr. Collyer in establishing his Magazine, I have no sort of objection to the use I understand he desires to make of my testimony in the matter.

Your very dear friend, as ever,
JOHN NEAL.

Rev. John Pierpont, }
Boston. }

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From John Elliotson, M. D., F. R. S., &c.

WE subjoin the following from our distinguished friend, Dr. Elliotson, who first imparted to us the principles of physiology in the London University. He has since 1837, been the warmest and ablest advocate of mesmerism in Great Britain. In 1839 he nobly resigned his chair of Professor of Medicine in that College, and also that of Principal Physician to the University Hospital, in consequence of the officious interference of some of the other Professors, with his successful mesmeric treatment of his patients, from its supposed tendency to render the institution unpopular. Four of these opponents have, however, since publicly recanted their skepticism, and acknowledged the truth and efficacy of mesmerism.

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R. H. COLLYER, M. D.

DEAR SIR:—Your letter arrived when I was starting for the continent, and I had no time to answer it before my return.

Many thanks for all the newspapers and for your letter, and also for your great exertions in the cause of a mighty truth. The wretched editor of the *Lancet* killed and buried mesmerism in vain. It is now most vigorously alive in England, and far better for having been killed so often.

I did not print your report; but had the substance of it printed in a newspaper, which you shall receive. The substance of your other newspapers, in regard to mesmerism, has also been printed at my request in the same paper.

A man, a most vain and swaggering mechanic of a surgeon, named Braid, at Manchester, declares he can produce all the phenomena of mesmerism, by making a person keep his eyes widely open and *perfectly* unmoved, fixed upon a cork fastened upon his forehead, preserving his whole frame as mo-

tionless as his eyelids, for five minutes at the utmost. He can thus mesmerise an audience by scores instead of one in a score. He explains his results by saying that the fatigue of the levator palpebræ superioris, occasions congestion of blood, which extends to the brain. I have not succeeded yet in this way. When success occurs to Braid, I presume that the spectator's eyes or the will of some one, mesmerises the party. Some declare that the effects do occur occasionally, but are merely a very partial coma from fatigue and oppression.

I shall send a parcel to you very shortly, directed to Mr. Otis Clapp, bookseller, Boston. They will be newspapers and a book.

I showed Dr. Caldwell, of Louisville, some striking facts here last summer. Pray write soon and often, and believe me,

Dear sir, yours very truly,

JOHN ELLIOTSON.

Dec. 31, 1841, 37 Conduit st., London.

From Dr. Charles Caldwell, of Louisville, Ky.

This gentleman is well known to the scientific world. He was the first in this country who publicly defended Phrenology; and the vigor and success with which he lashed its opponents, will not soon be forgotten. He has lately become convinced of the reality of mesmerism, and despite of reproach and ridicule, has already published an able though not extensive work in its favor. With such aid mesmerism can defy, not only the sneers of skeptics, but even the Bull of his Holiness Gregory XVI.

Louisville, April 8, 1842.

DEAR SIR,

In reply to your obliging letter from Fall River, allow me to say that I received from Dr. Elliotson, in London, a very flattering account of your mesmeric career. I also witnessed a number of very striking and satisfactory experiments performed by Dr. Elliotson himself.

In Paris, likewise, as well as elsewhere in Europe, many other experiments, both public and private, perfectly conclusive of the truth and usefulness of the science, were seen and severely examined by me.

In New York and Philadelphia, on my voyage and journey home, a number and variety of like experiments and results met my eye. And though these manifestations, I say, very amply persuaded me of the truth of mesmerism, something still remained to be done, for the production of that degree of

conviction, which every stern lover and advocate of truth is anxious to receive; and that was, either to be mesmerised myself, or myself to mesmerise others, or both united.

On reaching Louisville, I found no mesmeriser in the place; and in relation to the truth of the science, incredulity was universal in the city—and in every other place west of the Mountains.

Under these circumstances, to undergo mesmerisation myself was impossible. I therefore commenced the process on others. Nor had I any reason to regret what some deemed my folly, and others my rashness; far from it. On the contrary, my success was soon most flattering and triumphant. In a short time great anxiety to witness my experiments took the place of the late attempts to cover them with derision, and in some instances with denunciation. Nor was it long, until many of those who had been most incredulous, became thorough proselytes to mesmeric doctrines.

So general and intense to know something more of mesmerism did the desire in Louisville become, that I was induced to deliver a public lecture or two on the subject; nor was even that sufficient. Public curiosity was still unsatisfied; for I had no first rate mesmerisee, whom I could exhibit to a large number of spectators at once. And my other engagements forbade me to devote any large portion of my time to the subject.

Thus circumstanced, it became necessary for me to adopt a different course or to allow my mesmeric work to remain unfinished. I therefore trained two young men to the business of mesmerising, to take my place in the labor, and immediately published a small work on the subject; and in that work, besides giving a brief view of the whole subject, and making a few remarks on the philosophy of mesmerism, I detailed a number of my own experiments—some of them as brilliant and striking, at the same time as perfect as imagination can conceive, or the love of truth desire.

Of a copy of my book I shall be pleased to ask your acceptance, as soon as a favorable opportunity of forwarding it to you may present itself. I shall endeavor to send it by Mr. Dickens, on his return from St. Louis, should he have room for it in his trunk, without inconvenience to himself.

I shall only add, that in Louisville, the belief in mesmerism is now almost as general as was the disbelief; and am, dear sir,

Respectfully yours,

CHARLES CALDWELL.

To Dr. R. H. Collyer, }
Boston.

From Charles Dickens, Esq., Author of *Pickwick Papers*, *Nicholas Nickleby*, &c. &c.

Soon after the arrival of this distinguished author in this country, we wrote to him, requesting for publication an expression of his opinion on the subject of mesmerism. He returned us the following answer.

Tremont House, Jan. 27.

DEAR SIR:—If we can possibly arrange it, I shall be much interested in seeing your cases, when you come to Boston. With regard to my opinion on the subject of mesmerism, I have no hesitation in say-

ing that I have closely watched Dr. Elliotson's experiments from the first,—that he is one of my most intimate and valued friends—that I have the utmost reliance on his honor, character, and ability, and would trust my life in his hands at any time—and that after what I have seen with my own eyes and observed with my own senses, I should be untrue both to him and myself, if I shrunk for a moment from saying that I am a believer, and that I became so against all my preconceived opinions and impressions.

Faithfully yours,

CHARLES DICKENS.

Dr. R. H. Collyer, }
New Bedford. }

PSYCHO-MESMERISM.

CLAIRVOYANCE.—PART FIRST.

THIS exalted and supernatural condition of our being, is the result of a superabundance of nervous force, in the brain;—this may be induced through the instrumentality of one person on another, by the exertion of his will, or in consequence of an increased action of those organs which assimilate this force, as is the case, in extraordinary mental excitement and continuity of thought. This latter is known as trance. Then, the spiritual body is enabled to leave its corporeal tenement and range from country to country, world to world, and universe to universe—the body vitalized by a unison of the same chain of nature's law which accommodates itself to all conditions of our being, otherwise a cessation of vital action must ensue; for in the condition of the corporeal and spiritual body, as exists in natural life, there is just sufficient vital force to serve as a plastic medium between the body and spirit; the latter therefore cannot leave the former, except from an extension of the ordinary laws of our economy, without the natural consequence, death.

Clairvoyance is divided into true and false. True clairvoyance is of rare occurrence, in consequence of the many high conditions essential to its manifestation. The mesmerisee is required to possess capacities of no ordinary nature, such as few persons are capable of. The mesmeriser, or correspondent, should have a clear, active mind, the power of concentration and abstraction, and

above all, the power of depicting precisely and clearly in his mind, what he wishes to have described; and banish every foreign idea from his thoughts.

The cause of the majority of failures may be attributed to this simple fact,—persons have attempted this *mental transportation*, wanting all these requisitions; and if they have had them, in nine cases out of ten, from the novelty and singularity of their position, stationed before an audience in correspondence with a person in the mesmeric state, subject to the jeers, ridicule, and scoffs of their friends and the public; and the difficulty necessarily attendant on a first trial, because habitude in all things, gives perfection in their exercise and management. A tithé of these circumstances, is sufficient to warrant a failure. But there are persons who possess the required capacities,—and then, we may safely guarantee true clairvoyance, which is a departure of the spiritual from the physical body, at which time it recognises for itself, independent of the correspondent or mesmeriser, he having the task only of giving *direction*. He never gives it information, but merely by the powers of his mind, the *capacity* of being able to free itself perfectly from "the husk of organization;" and according to the perfectability of this power in the mesmeriser, are the results, clear, vivid, and brilliantly true.

Then, we have known the mesmerisee

spiritually to recognise and describe men and things in distant countries totally unknown to any of the parties, the truthfulness of which description has been subsequently proved to be in exact accordance with facts.

False clairvoyance is often mistaken for true. It consists in the image of the mind of the correspondent being reflected on the brain of the mesmerisee, in which case, the description is only in accordance with the picture thus painted. The correspondent has nearly all the qualifications, but deficient in the exercise of his will. Often has it happened that one of our subjects, when in communion with a stranger, would describe part correctly, and part incorrectly, stamping the result with the character of *guess-work*,—even a portion of the description has shown a mixture of the false and true, this arising from the undulations of the mind of the correspondent.

Of the false, we will give a single example. In Hartford, May, 1842, a lady was thrown into the mesmeric state. A gentleman acquainted with the city of Hamburg, was placed in correspondence. The mesmerisee gave a correct description of that city, its streets, public squares, churches, &c., &c., which was considered as a wonderful confirmation of true clairvoyance. Some days after, the Acadia steamer arrived, and brought the news, that a great portion of Hamburg was in ashes, more particularly those parts which the mesmerisee had given, only a few days previous, as existing. This, then, was only the result of the previous information in the correspondent, transmitted to the mind of the mesmerisee, she not having used her spiritual sight.

TRUE CLAIRVOYANCE.—CASE NO. I.

We mesmerised, in New York, January, 1841, a young lady, thirteen years of age, with whom we had no previous acquaintance, she is the daughter of a merchant of high standing.

Several ladies and gentlemen were present—among them was Capt. C—, his son, Mr. Froat.

In about ten minutes, we produced the perfect mesmeric condition. The following dialogue, and results ensued.

Dr. "Will you travel with me?"

Lady. "Yes."

Dr. "How will you go?"

L. "Through the air, we will fly."

Dr. "Now we are off."

L. "How fast we go."

Dr. "Where are we now?"

L. "Over a very large city."

Dr. "Do you see any place in particular?"

L. "Yes, a large place full of trees."

Dr. "Where are we now?"

L. "In front of this house."

Dr. "We will enter, and go into the back room."

L. "What curious furniture; I never saw any like it before."

Dr. "Do you see any thing else?"

L. "Yes—a stout lady, and two young ladies; they are dressed in black."

The reader must recollect that we had mentally taken her to a house in the immediate vicinity of Soho square, London.

Dr. "What are they doing?"

L. "The old lady is sewing—and the young ones are reading. What old gentleman is this? he has just come in,—what is the matter with his eyes?"

Dr. "How old is he?"

L. "He walks with a stick, would suppose he was seventy."

Dr. "What is he now doing? I want you to observe, to see if we see alike—I find a difficulty in seeing clearly."

This latter expression is necessary; for you must assume the same existence with the mesmerisee—for they are not conscious of a difference in state with the mesmeriser.

L. "The stout lady is washing his eyes with something in that saucer, which she has taken from the mantle."

Dr. "What is the matter with his eyes?"

L. "He had something done to them lately, some doctor has been cutting them."

After performing several other experiments, such as causing her to read with her spiritual eye, tell the time with various watches, describe articles, as pencils, knives, money, &c., we by changing the character of our will, accompanied with two or three upward passes, brought her to the natural condition.

A month after this we received a letter by the Columbia, from one of the young ladies, which stated that "their uncle, a gentleman between sixty and seventy years of age, had been operated on by Mr. Guthrie, a celebrated surgeon, for cataract of the eye, and that he had not received much benefit—and they feared he will lose the sight of the other eye."

We wrote again, and received as answer, that "her mother, the stout lady alluded to, was in the habit of washing his eyes"—as described by the mesmerisee. Here was a specimen of true clairvoyance, for all these particulars were unknown to the mesmeriser or the subject.

ZANONI :

BY SIR E. L. BULWER, BART.

IN not one of the countless critiques on Zanoni, that we have read was there the slightest allusion to the use which the author has made of mesmerism in the course of his work. Yet mesmeric allusions, and even incidents are to be found in almost every chapter.

Zanoni himself is represented as possessing in an eminent degree a power — an influence in his very look, which many enthusiastic mesmerisers in Europe have arrogated to themselves. An instance occurs in chapter i, book 2, in which Count Cetoxa states that a quarrelsome Sicilian insulted Zanoni. "And," interrupted Belgioso, "the most singular part of the whole to me, was, that this Zanoni, who stood opposite to where I sat, and whose face I distinctly saw, made no remark, showed no resentment. He fixed his eye steadfastly on the Sicilian; never shall I forget that look! it is impossible to describe it; it froze the blood in my veins. The Sicilian staggered back as if struck. I saw him tremble; he sank on the bench."

And again in chapter of the same book. "Zanoni gazed with a brow of unusual sternness on Nicot, who lumped together as he sat, looked up at him askew, and with an expression of fear and dismay upon his distorted countenance.

"Ho, ho! Messire Jean Nicot, thou who fearest neither God nor devil, why fearest thou the eye of a man?"

"It is not the first time I have been a witness to your opinions on the infirmity of gratitude," said Zanoni.

"Nicot suppressed an exclamation, and after gloomily surveying Zanoni with an eye villanous and sinister, but full of hate impotent and unutterable, said, "I know you not: what would you of me?"

"Your absence. Leave us!"

"Nicot sprung forward a step, with hands clenched, and showing his teeth from ear to ear, like a wild beast incensed. Zanoni stood motionless, and smiled at him in scorn. Nicot halted abruptly, as if fixed and fascinated by the look, shivered from head to foot, and sullenly, and with a visible effort, as if impelled by a power not his own, turned away."

In chapter vi, of book 3, the subtle and perfidious Visconti, clasped the hand of Zanoni in apparent friendship, and "as he touched it, a shiver came over him, and his

heart stood still. Zanoni bent on him his dark smiling eyes."

And again in the same chapter, "Zanoni, leaning his cheek on his hand, and bending over the table, fixed his eyes steadfastly on the parasite: Mascari in vain struggled to extricate himself from that searching gaze: he grew pale and trembled; he put down the box."

It is also stated in the course of the work, that those who associated with Zanoni, were observed to grow gradually better, even though prior to his acquaintance they were almost hopelessly depraved.

The finest description we have ever read of the sensations frequently experienced by the mesmeric clairvoyant, and of the scenes beheld by one in that state, is in chapter iii, book 4.

"Glyndon still kept his eyes on the star, and the star seemed gradually to command and fix his gaze. A sort of languor next seized his frame, but without, as he thought, communicating itself to the mind; and as this crept over him, he felt his temples sprinkled with some volatile and fiery essence. At the same moment, a slight tremor shook his limbs, and thrilled through his veins. The languor increased; still he kept his gaze upon the star; and now its luminous circumference seemed to expand and dilate. It became gradually softer and clearer in its light; spreading wider and broader, it diffused all space — all space seemed swallowed up in it. And at last in the midst of a silver-shining atmosphere, he felt as if something burst within his brain — as if a strong chain were broken; and at that moment a sense of heavenly liberty, of unutterable delight, of freedom from the body, of bird-like lightness, seemed to float him into the space itself. 'Whom, now upon the earth, dost thou wish to see?' whispered the voice of Mejnour. 'Viola and Zanoni!' answered Glyndon, in his heart; but he felt that his lips moved not. Suddenly, at that thought — through this space, in which nothing, save one mellow, translucent light, had been discernible — a swift succession of shadowy landscapes seemed to roll; trees, mountains, cities, seas, glided along like the changes of a phantasmagoria; and at last, settled and stationary, he saw a cave by the gradual marge of an ocean shore, myrtles and orange trees, clothing the gentle banks. On

a height at a distance, gleamed the white, but shattered relics of some ruined heathen edifice; and the moon, in calm splendor, shining over all, literally bathed with its light, two forms without the cave, at whose feet the blue waters crept, and he thought that he even heard them murmur. He recognised both the figures. Zanoni was seated on a fragment of stone; Viola, half reclining by his side, was looking into his face, which was bent down to her, and in her countenance was the expression of that perfect happiness which belongs to perfect love. 'Wouldst thou hear them speak?' whispered Mejnour; and again without sound, Glyndon inly answered, 'Yes.' Their voices then came to his ear, but in tones that seemed to him strange; so subdued were they, and sounding as it were, so far off, that they were as voices heard in the visions of some holier men from a distant sphere."

But, though Bulwer has thus borrowed the language and the feats of mesmerism,

he not unfrequently, in Zanoni, sneers both at Mesmer and at the science he discovered.

For instance, in book 2, chapter ii.

"Need I remind the reader, that while that was the day for polished skepticism and affected wisdom, it was also the day for the most egregious credulity, and the most mystical superstitions; the day in which *magnetism* and magic found converts among the disciples of Diderot; when prophecies were current in every mouth; when the salon of a philosophical deist was converted into an Heraclea, in which necromancy professed to conjure up the shadows of the dead; when the Crosier and the Book were ridiculed, and *Mesmer* and *Cagliostro* were believed."

And in chapter iii, book 4, Mejnour says to Glyndon —

"There are pretenders to the solemn science, who could have shown thee the absent, and prated to thee in their charlatanic jargon, of the secret electricities and the *magnetic fluid*, of whose true properties they know but the germs and elements."

OBLITERATION OF DISAGREEABLE FEELINGS.

WHEN a person is in the mesmeric state, their physical structure is at the command, and at the disposal of the mesmeriser; though the mind retains its independent action, and nothing can be effected, except free consent has been first obtained from the mesmerisee, — compulsion is out of the question — nor will they submit or listen to any proposal which has the least tendency to interfere with their well being. This we have often tested, with uniform results. They revolt with exalted indignation, and use the negative with an emphasis, that will not admit of a different interpretation from what is meant.

However, our experience proves to us, that it is impossible for the mesmeriser to entertain a bad thought towards his subject, ay, he would sooner have his life jeopardized, than to submit or allow the least harm to occur to the person thus at his disposal; his own safety is a secondary consideration. The two bodies are in unison, one cannot be injured without materially affecting the other. This is in accordance with the experience of every mesmeriser that we have been acquainted with.

These remarks lead us to the subject of this article. On the 16th May last, we were called upon by a lady, who stated that she had no knowledge of mesmerism, or its laws; but required information in relation to the possibility of producing forgetfulness of disagreeable subjects. We stated that if a per-

son in the mesmeric state would make a promise to abstain from any course of conduct, or desire to change their feelings, the mesmeriser could cause the new impression or desire to last during the natural state. She said her daughter had been disappointed, her affections had been bestowed on a person, who could not reciprocate, causing her great mental anguish, sad, reserved, dejected, seriously affecting her health.

On the succeeding day, the young lady submitted to be mesmerised, her mother not having stated to her the specific object in view. In thirty-five minutes, we produced the complete mesmeric condition, but could not obtain an answer to any question put, or cause her to speak — which is the case in nine cases out of ten, on the first trial. After she had remained an hour, statue like, immovable, cold, and rigid, by two efforts of will, — we restored her. She said, "I have not been asleep," and would not have been convinced, had not her mother assured her, that she shook her, and spoke to her several times, without receiving any reply.

The next day, after sixteen minutes exertion of will, she was again shut out from the material world, — and without much effort we caused her to move her hands, arms, lips, and in fact, the whole body, at our mental bidding, — after which to the question, "How do you find yourself?" replied, "Quite well." "Have you any subject on your mind which troubles you?"

Lady. "Yes, I am not happy."

Dr. "What is the cause of your unhappiness?"

L. "I do not like to tell you."

Dr. "Well, I think I know. Am I not right?"

L. "Yes, who told you?"

Dr. "Will you promise me to forget him, and never entertain any such feelings towards him again?"

L. "Yes. — I now dislike him."

Dr. "Remember this," (using great effort of will,) "will you not?"

L. "Yes."

We then, by a single effort of will, restored her to external consciousness.

The reader will please remember that ordinarily there is no remembrance of what occurs out of one state, in the other. In about a week after, the mother called on us, and stated that the gentleman had called on them, but her daughter treated him with great reserve and indifference — and when he left the house, she asked her daughter, "How do you like Mr. —?" "I despise him — I never wish to see him again." This state of mind has lasted up to this time; she is now cheerful, and altogether improved. The same application may be applied to the increase and exercise of individual organs of the brain, — the benefit of which will be incalculable in education, &c.

THE MAGNETIC LADY TO HER PATIENT.

The following verses were written by Percy Bysshe Shelley, soon after he had been mesmerised by a Lady. Their very wildness and carelessness, invests them with a charm, perhaps more appropriate to the subject, than the most faultless regularity.

Sleep on! sleep on! forget thy pain;
My hand is on thy brow,
My spirit on thy brain,
My pity on thy heart, poor friend;
And from my fingers flow
The powers of health, and, like a sign,
Seal thee from thine hour of woe;
And brood on thee, but may not blend
With thine.

Sleep on! sleep on! I love thee not:
But when I think that he,
Who made and makes my lot
As full of flowers as thine of weeds,
Might have been lost like thee:
And that a hand which was not mine,
Might then have chased his agony
As I another's — my heart bleeds
For thine.

Sleep, sleep, and with the slumber of
The dead and the unborn:
Forget thy life and woe:
Forget that thou must wake forever,
Forget the world's dull scorn:
Forget lost health, and the divine
Feelings that die in youth's brief morn,
And forget me — for I can never
Be thine.

Like a cloud big with a May shower,
My soul weeps healing rain
On thee, thou withered flower,
It breathes mute music on thy sleep,
Its odor calms thy brain!
Its light within thy gloomy breast
Speaks like a second youth again.
By mine thy being is to its deep
Possess.

The spell is done. How feel you now?
"Better — quite well" — replied
The sleeper. What would do
You good when suffering and awake?
What cure your head and side?
" 'T would kill me what would cure my pain;
And as I must on earth abide
Awhile, yet tempt me not to break
My chain."

TO THE READERS OF THIS, OUR FIRST NUMBER.

THIS concluding paragraph, is for the special purpose of assuring you, that this is only a faint specimen of what we can, or intend to do. The task is entirely a new one, and as habitude in all things brings perfection, we can confidently warrant improvement as we proceed onward. We have much to contend with, our worst, and most subtle opponents being among those who have disguised their treacherous souls under the *hood* of friendship. So long as they could not do without us, we were *then* the object of their fulsome praise, as we are *now* of their malicious and paltry envy. Some of these human demons have sacrificed every noble principle of our nature to effect their clandestine purpose. We are knowing to reports in circulation concerning us, as *false* as the fabricators are incapable of being the receptacle of elevated

or generous sentiments. But, our parting address is to those who possess the heavenly attribute of "loving one another," — to those who reserve *all judgment to their God*; — and are willing to make the earth "a paradise below." Those, alone, do we ask for patronage. They may rest assured that no article will be admitted in the columns of *this medium* of holding intercourse with our fellow men, that is not well attested. If we introduce descriptions and statements given by persons when in the mesmeric trance, which appear extravagant and incongruous with human experience, let it be distinctly understood, that we do not endorse any such *narrations* by our belief, but give them as curious facts connected with the nature of mind, of which every one can draw his own inference.

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OR,

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